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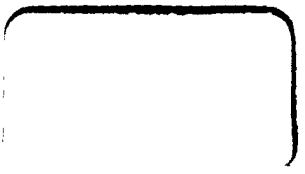

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OF

BAPTIST BIOGRAPHY, BIBLIOGRAPHY, ANTIQUITIES, HISTORY, CHRONOLOGY, THEOLOGY, POLITY AND LITERATURE.

ILLUSTRATED.

TO WHICH IS ADDED A SUPPLEMENT, CONTAINING:

AN HISTORICAL GAZETTEER, AND ATLAS OF BAPTIST CHURCHES, ASSOCIATIONS,—LITERARY, THEOLOGICAL AND BENEVOLENT SOCIETIES AND INSTITUTIONS,—MISSIONARY STATIONS AND STATISTICS, AND GENERAL MISCELLANY; ARRANGED ALPHABETICALLY, AND IN CHARTS AND TABLES, CHRONOLOGICALLY AND GEOGRAPHICALLY.

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THE AUTHOR.

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After the first letter, *consonants* are not noticed; only the *vowels*, a, e, i, o, u, y; and whichsoever of the vowels of a name follows the first letter, shows the chapter where the article will be found. Thus FRANKLIN is found under FA. It makes no difference whether the first letter be a vowel or consonant: thus Aemstelredamus is found under AE.

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A very little use will make it plainer, and more simple and easy to find an article, on this plan, than any other yet known.

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HAYNES'

BAPTIST CYCLOPÆDIA.

AMALARIUS, FORTUNATUS, a person who, from being a Monk of Madeloc, was exalted to the Archbishopric of Treves in 810. He wrote: A Treatise on Baptism, printed among the works, and under the name of, Alcuinus. See Alcuinus in this work. Also Bibliotheca Britannica, by Robert Watt, M. D., Edinburgh, 1824.

ALTMANN, JOHN GEORGE, a Swiss Historian and Divine, was born 1697; died 1758. In conjunction with Brettinger, he compiled the collection entitled Tempe Helvetica. Zurich, 1735–43, 6 vols., 8vo.—Meletemata philogico-Critica quibus difficilioribus. N. Test. locis ex antiquitate lux affunditur. Utrecht, 1753, 3 vols., 4to.—A Description of the Glaciers in Germany. Zurich, 1751–53, 8vo. — Principia Ethica ex monitis legis naturae et praeceptis religionis Christianae deducta. Zurich, 2d edition, 1753, 2 vols., 8vo. He wrote, also, a Philosophical work, entitled Versuch einer Historischen und Physischen Beschreibung der Helvetischen Eisberge. Zweite Auflage: illustrated with copper-plates. Zurich, 1753, 8vo.—ROBERT WATT'S BIBLIOTHECA BRITANNICA, ad nomen. From this writer, who was a Pædobaptist, the following quotations are made under the name of ALTMANNUS: "In the primitive church, persons to be baptized were not *sprinkled* but *entirely immersed* in water, which was performed according to the example of John the Baptist. Hence all those allusions: seeing by immersion, they plainly signified a *burial;* by the following emersion out of the water, a resurrection; and agreeable to these ideas, are those passages of scripture to be explained, which refer to this rite. See Rom. vi. 3, 4, 5, Col. ii., and Gal. iii. 27." *Meletem. Philolog. Critic.* Tom. iii. Exercit. in 1 Cor. xv. 29. 8 *Booth*, Pædobaptism Examined p. 97.

"It has not yet been proved that the baptism of Clinics was used in the time of the Apostles; nor certainly can any passages be produced from the Apostolic writings, nor from those of the first Fathers,

from which it may be concluded that it is a rite of such great antiquity." *Meletem. Philolog. Critic.* Tom. iii. p. 131.

ANABAPTISM. For authors on this subject and for notices of the titles and character of their works, see in this work articles: Aemstelredamus, Cole Thomas, Brocardus James, Wigend John, Clopenbergius, Baille Robert, Reading John, D.D., Cragge John, Collins Hercules, Barton Thomas, and Benedict David, and articles Anabaptist, Catabaptist, Sebaptist, Paedobaptist, and Baptist. Under the title ANABAPTISM, *Robert Watt* in his Bibliotheca Britannica dates, 1535, and notices the following works: Dissertatio Contra A. 1535. A Godly and Fruitful sermon against the divers erroneous Opinions of the A. and others. 1580. De A. Jurantiam in Papam et Ecclesiam Romanam. 1582. De A. Dogmata, et Argumenta, cum Refutationibus. 1644. The Confession of Faith of the Churches commonly called A. London. 4to. Glasg. Lib. 1743. Gangraena Theologiæ, A., &c—1647. A. the true Fountain of Independency, Browinism, Antinomianism, and Familism unsealed—1647. Against A.—1654. An Antidote to A.—1767. A. Routed—1656. The Arraignment and Conviction of A. 1673. Antidote to prevent the prevalency of A. N. D. Defence of A.

ANABAPTIST. Authors and works on this subject are noticed in this work under their names respectively, some of which are the following: Corvinus Anthony, Calvin John, Turner William, D.D., Bullinger Henry, Knox John, Bres John De, Johnson Francis, Bale, or Baleus John, Ampsinguis or Ampsing John, Assuerus, Bugenhagius, or Bugenhagen John, Hortensius Lambert, Ainsworth Henry, Sheppard, or Shepard, or Shepherd Thomas, Ricraft Josiah, Spanheim Frederick, Bakewell Thomas, Featley Daniel, Crouch John, Chidley Samuel, Carpenter Richard, Ashton Thomas, Brown Immanuel, Fell Dr. John, Collens John, Pressick George, Ellis Thomas, Crafordius Matthew, Allen William, D.D., Assheton William, D.D., Fabricius John, Stennett Joseph, Stennett Samuel, Stogdon Hubert, Catron Francis, Watkins Richard, Cotesford Thomas, Ott John Henry, Whitgift Dr. John, Gerbelius Nicholas, and names under articles *Anabaptism*, *Baptism*, *Paedobaptism*, &c. See also Benedict David, and Art., Chronology Baptist. The following list of titles of books on this subject is quoted from ROBERT WATT's *Bibliotheca Britannica* under the title of this article.

1. A. de Ortu et Progressu.–1554.

2. De Miserabili Monasteriensium A., obsidione, excidio, memorabilibus rebus tempore obsidionis in urbe gestis, Epistola.–1549.

3. A Short Instruction for to arme all good Christian People against the Pestiferous Errours of the Common Secte of the A.–1551.

4. A Preservative or triacle against the Poison of Pelagius, lately renewed and stirred up again by the furious Sect of the A.–1551.

5. Three Dialogues between the Seditious Libertine or Rebel A., and the true obedient Christian. 1554.

5. An halsome Antidotus, or counter Poyson against the pestilent Heresye and Sect of A.–1560.

7. Adversus A., lib. ii.–1560.

8. An Answer to a great number of blasphemous Cavillations, written by an A., wherein the Author discouvereth the craft and falsehood of that Sect, that the Godly, Knowing that error, may be confirmed in the trueth by the evident Word of God.–1595.

9. La Racine, Source, et Fondement des A. de nostre temps, avec refutation de leurs arguments. 1617.

10. Treatises against the A. 1616.

11. Historia A.–1619.

12. Disp. 3 contra A.–1632.

13. De Paedobaptismo, contra A. –1636.

14. Tumultuum A., liber unus. 1641.

15. Book of Common Prayer Vindicated from all A.–1642.

16. A Short History of High and Low Germany. Lond. 4to.–1644.

17. Confession of Faith of A., &c. Lond. Reprinted Lon. 1646, 1652.–1644.

18. An Answer upon a Dialogue of the A.–1645.

19. A Letter against A., Separatists, &c. Lond.–1645.

20. A Looking-glass for the A. and the rest of the Separatists. –1646.

21. Of the Origin and Progress of the Sect of the A.–1646.

22. An Historical Narration of several sects of the A. in Germany. –1646.

23. Defence of Infant Baptism against the A.–1647.

24. The Dippers dipt; being a Discourse against the A.–1650.

25. Anabaptistarum Scrupuli; an Answer to a Kentish A., made in the year 1649.

26. The Separatist's answer to the A. Arguments concerning Baptism.–1653.

27. The A. Washed and shrunk in the Washing.–1659.

28. The Boundless Cruelty of an A.'s Tyranny.–1659.

29. Against the A.'s and Quakers.–1659.

30. Of the Designments of the Roman Catholics, Royalists, Presbyterians, A.–1660.

31. A Brief Relation of some of the most remarkable Passages of the A. of High and Low Germany, in the year 1521, &c.–1661.

32. Traytors Unvailed; a brief and true Account of the Design of the A. and Fifth Monarchy Men on Sunday, in Newgate.–1669.–1676.

33. Adversus Socinianos, A. Libertinos, Pontificios quosdam, Lutheranos, &c. 1676.

34. A Friendly Address to Nonconformists, beginning with the A. –1695.

35. Hist. des A. Paris, 8vo.–1695.

36. A Conference with an A.–1695.

37. The A.'s Catechism.–Lond. 8vo.–1701.

38. Two Letters to Dissuade from the Errors of A.–1701.

39. A Serious Address to the A. Lon. 8vo.–1701.

40. A Caveat against the new sect of the A. lately sprung up at Oxon. Lon. 8vo.–1704.

41. Contra Cum A.–1704.

42. Answer to Mr. David Russen's true Picture of the A.–1714.

43. A Defence of the Caveat against the A. of Oxon.–1718.

44. The Female's Advocate in behalf of the Sisters' Right to Church Government in the A. congregation. Lon. 4to.–1733.

45. The History of the A.–N.D.

46. That there is a lawful Vse of an Oath, contrary to the assertion of the Manichees and A.

47. A most sure and strong defence of the Baptism of Children against the A.

48. An Epistle written to a good Lady for the comfort of a Friend of hers, wherein the Novations' erroure now reniued by the A. is confuted, and the Synne against ye Holy Ghoste plainly declared.

49. Annals relating to the History of the A.

50. Certayne Notis and Properties of A.

Under the Articles, *Baptism*, *Paedobaptist*, *Baptist*, *Paedobaptism*, *Infant Baptism*, *Anabaptism*, and in the *Biographical*, *Bibliographical* and *Chronological* portions of this work will be added and noticed, in extenso, several hundred other works and authors from some of which full quotations will be inserted. From this fragment it will be perceived by the reader, most readily, that the materials are most ample and satisfactory for the identification of the Baptists under whatever name they may have been known, in every generation, from a period, in history not only coaeval with the Protestant Reformation, but, as will evidently be made appear, from a period long anterior, which, if not as the learned Lutheran Doctor Mosheim in his Ecclesiastical History affirms, "*hid* in the remotest depths of antiquity," yet traceable to the very first day of the beginning of the Church of Jesus Christ, which will be done, or at least essayed, in the Baptist Cyclopaedia under the CHRONOLOGICAL HISTORY of the Baptists in the form of a *digested* and *succinct* COMPEND.

A LAPIDE, CORNELIUS. See PIERRE.

ADAMS, REV. RICHARD, a Baptist minister and divine of England is to be distinguished from another of the same name, a Presbyterian divine and author and fellow of Brazen Nose College, Oxford, as will appear by comparing ROBERT WATT in *BibliothecaBritannica* under the names, and WALTER WILSON in his *History of Dissenting Churches*, &c., Vol. 4., p. 277, in a note. In this same work above quoted, WALTER WILSON, Vol. I., p. 402, gives a list of *fifteen* pastors and assistants of the Baptist Church, *Devonshire Square*, in the city of London, Eastern Division, commencing with Rev. William Kiffin, previous to 1692, and ending with Rev. Timothy Thomas after 1800, where he places Rev. Richard Adams as pastor from 1690 to 1716. See *Devonshire Square* in *Baptist Cyclopaedia*. In Vol. II, p. 257 he notes Mr. Adams as pastor of FAIR STREET, *General Baptist Church*, in SOUTHWARK, England, from 1688 to 1689. In the same Vol. p. 343, he says under the head of SHAD THAMES *Baptist Church, Southwark:* "The pastor of this church in 1681, was Mr. *John Clayton*, who died about the time of the revolution. He was succeeded by Mr. RICHARD ADAMS, who, about 1690, was called to succeed Mr. Daniel Dyke, at Devonshire Square. See Articles FAIR STREET and SHAD THAMES, in their proper alphabetical places in this work. From Walter Wilson's "History of Dissenting Churches," &c., published in Lond. in 4 vols. in 1808, vol. I., pp. 435—437, (the author is still living, and is a Dissenter, but not a Baptist, it is believed,)

the following biography is extracted. He says: "As Mr. Adams is not mentioned by the Oxford Historian, it is probable that he received his education in the University of Cambridge. We have no account of him before the Restoration, when he had the living of Humberstone, in Leicestershire; but which he was forced to relinquish by the act of uniformity, in 1662. After his ejectment, he married, and set up a meeting in his own house, at Mountsorrel, where he preached about fourteen years. As many persons resorted to hear him, it excited the jealousy of a neighboring justice, of the name of Babington, who, though a sober man, was very severe with him, and oppressed the Dissenters more than all the other justices in the county. He fined Mr. Adams *twelve-pence* per day, and sent to the officers of the parish to make distress for it. Though the consciences of these men smote them in their unhallowed work, yet the threats of the justice induced them to seize his pewter, and send it to the pewterers, which, however, they refused to buy. After this the justice sent for Mr. Adams, and told him he was not against his keeping school, if he would cease to preach, otherwise he must expect to be troubled. Crosby informs us, *History of the Baptists, Vol.* iii. *p.* 38, that this justice died soon after by bleeding. How far this may be considered a retaliation of Providence, we do not take it upon us to say. But, though it may be presumption in us to determine precisely what are the judgments of God, yet it cannot be denied, that he has sometimes displayed his power in such a striking manner, and accompanied by so many remarkable coincidences, that it would argue extreme insensibility were they to pass unnoticed. Though we are far from crediting all the numerous tales of this kind upon record, yet if we believe that the Almighty superintends the concerns of his church, we can not suppose him indifferent to the concerns of his people, more especially as he has set a particular mark upon persecutors. This will be a sufficient apology for our introducing such frequent references to the Divine interposition. Towards the latter end of the reign of King Charles II., Mr. Adams removed to London, and was chosen minister of a congregation at Shad Thames, Bermondsey. From thence, upon the death of the Rev. Daniel Dyke, he was called to be joint-elder with Mr. Kiffin at Devonshire-Square. He was ordained to that office in October, 1690, and the service was managed with great solemnity by Mr. Knollys, Mr. William Collins, Mr. Hercules Collins, &c. For several years after his settlement at Devonshire-Square, singing the praises of God in public worship, was a thing utterly unknown to the congregation. Indeed most of the Baptist Churches at this period," (only in some particular places,) "seem to have avoided it as an anti-christian infection. It was not till December 1701, that this enlivening part of devotion was introduced to Mr. Adams' Church; and even then it was used, for some time, with extreme caution. Mr. Adams, who was a man of great piety and integrity, lived to a very great age, but was disabled from constant preaching several years before his death,

which happened in the year 1716." Wilson here quotes MS. *penes me.* In Vol. 4. p. 257, 258, writing of FAIR STREET *Baptist Church*, he says: "The minister of this church in 1689, when it is said to have met at Shad Thames, was Mr. Richard Adams. He joined the general association of Particular Baptist Churches in that year, and signed their Confession of Faith. The church of which he was elder, however, appears to have been of the General Baptist persuasion. It was no uncommon thing in those days for ministers of Calvinistical sentiments to take the oversight of churches belonging to that denomination, as we find in the cases of Mr. Stennett, Mr. Piggott, and others. Their differences were not so wide as they were in after times. Mr. Adams left this church in the year above mentioned, and removed to Devonshire-Square," as above noticed.

AEMSTELREDAMUS, rather a voluminous writer. His principal works are—Parascue ad Sacrum Synaxin, Col. 1532, 8vo.–*Dissertatio contra Anabaptismum. Antw.* 1535, 8*vo.–Baptismus Christianus juxta omnes locos, Dialecticae Inventionis descriptus. Saligniaci*, 1537.–Scholia ad Marbodaeum de Gemmis, 8vo.–Selectae Similitudines ex Bibliis et Orthodoxis Patribus, 8vo. BIBLIOTHECA BRITANNICA by *Robert Watt*, M.D. Edinburgh –London, 4to, in 4 vols. 1824. See also Articles ANABAPTISM and BAPTISM in this work. It is most confidently believed that by the collection and collocation of this, and other Paidobaptist authors against Anabaptists, and Baptists, on the Baptismal question, that notwithstanding the invective and calumniation against them with which many of the works chiefly abound, even characteristically so, yet nevertheless the discriminating judgment of the learned writers of the Baptist denomination in the present generation, might find and digest, if any would be at the pains and expence of elaborating it, an incalculable and invaluable amount of well authenticated documentary facts which would elucidate the ecclesiastical history of a sect, which existed previously to the Protestant Reformation, with various degrees of purity and fidelity, as witnesses of the true christianity against the see of Papal Rome and her corruptions of the simplicity of the gospel, church, and ordinances of Christ, and thus for ever silence gainsayers, Romanist and Protestant. In such an inquest, would be doubtless discovered, not only in the authors themselves, facts and excerpts containing dates and concessions most favorable, but also most certainly quotations from other authors and works, the knowledge of which would thus be afforded as an universal index to aid in further search into Baptist Antiquities. It was partly with this view that the author was unconsciously, for his own personal gratification, led many years ago to address himself, as opportunity afforded, to this most laborious, but to him all absorbing investigation. Animated by the hope too, that the *Baptist Cyclopædia*, which has thus grown spontaneously into a book, might, if published, stimulate in the present, or in some future generation, the BAPTIST ANTIQUARIANS to bestow yet more thorough and successful labors upon this field of investigation, has not been

the least of the motives which induced the publication.

ANVERS, Henry D'–Author of –1. A Treatise of Baptism; containing also the History of Christianity among the Ancient Britons, and among the Waldenses. Lon. 1674, 8vo.–2. A Treatise of Laying on of Hands; with the History thereof. Lond. 1674, 8vo.–Reply to Mr. Willis' Answer to a late Treatise on Baptism; with a brief Answer to Mr. Bilnman's Essay. Lond. 1675, 8vo.–Bibliotheca Britannica by *Robert Watt* under name. See also in this work Art. Baptism. Walter Wilson, of the *Inner Temple*, London, in his History of Dissenting Churches &c., vol. 1, p. 393--396, furnishes the following biography of this distinguished Baptist, which however defective and exceptionable is preferred to Crosby's for the reason that this testimony is volunteered by a reputable author who is not a Baptist, and cannot therefore be accused of partiality, if he is of a tincture of prejudice, and this course is adopted generally by the author of the *Baptist Cyclopædia*, as commending itself especially to readers of other denominations of Christians, who will doubtless attach more credit to their own historians than to the statements of the Baptist author. Wilson thus discourses: "Henry D'Anvers, a writer of some note among the Anti-Paedobaptists" (i. e. Baptists,) "of the seventeenth century, descended from respectable parents. Of his history but few particulars are known. He appears to have been a Colonel in the Parliament army, as also governor of Stafford, and a justice of the peace, sometime before the usurpation of Oliver Cromwell: and we are told that he was well beloved among the people, being noted for one who would take no bribes. It was at this time that he embraced the principles of the Baptists, and also of the fifth monarchy men," (this last allegation needs some confirmation of its truth,) "though, it is said, he could not fall in with their practices. After the Restoration, he appears to have suffered considerably on account of his nonconformity. As he possessed a considerable estate, of about four hundred" (£,) "per annum, he made it over to Trustees, that it might not be claimed by his persecutors." Here Wilson in a note adds: "Crosby's Account of Mr. D'Anvers is so confused that it is difficult to distinguish whether some of the above particulars refer to father, or son." As the Baptist Cyclopædia will contain no notes except only such as are inserted in the text, it may here be intimated, that whether true or false of the father, it must be altogether a mistake that the son under consideration either sympathized or was identified with the fifth monarchists. "In the reign of Charles the Second, Mr. D'Anvers was joint-elder of a *baptized* congregation near Aldgate. But his principles rendering him obnoxious to the government, a proclamation was issued for his apprehension. He was at length taken and sent prisoner to the *Tower;* but his lady having great interest at court, and there being no charge of consequence against him, he was released upon bail, about the year 1675. In the reign of James II. he attended some private meetings at which matters were concerted in

favor of the Duke of Monmouth; but the scheme of that unfortunate prince miscarrying, Mr. D'Anvers fled into Holland, where he died about a year after the Duke was beheaded, A. D. 1686. Crosby speaks of him as "*a worthy man, of an unspotted life, and conversation.*" As Mr. D'Anvers was engaged in a controversy of some importance, both as it regards the subject, and the persons who were concerned in it, the reader will expect some account of his writings. Although in the beginning of this article this was partly done from *Robert Watt*, as *Walter Wilson* is more full, his account will be added. "In 1674, appeared the second edition of his Treatise of Baptism: wherein that of Believers, and that of Infants, is examined by the Scriptures. With the History of both out of Antiquity; making it appear that Infants' Baptism was not practised for near four hundred years after Christ: with the fabulous Traditions, and erroneous Grounds upon which it was, by the Pope's Canons (with Gossips, Chrysm, Exorcism, Baptizing of Churches and Bells, and other Popish Rites,) founded. And that the famous Waldensian, and old British Churches, Lollards and Wickliffians, and other Christians witnessed against it. With the History of Christianity amongst the Ancient Britons and Waldensians." We have giv- the full title of this book, in order to prepare the reader for much curious matter which he may expect in the perusal. Without deciding upon the merits of the argument, it is not too much to say, that in this performance Mr. D'Anvers displayed great labor and ingenuity; a good knowledge of ecclesiastical history, and of the writings of the ancients; and that he takes such a comprehensive view of the subject, as to deserve the attention of those who are desirous of acquainting themselves with the controversy. This treatise of Mr. D'Anvers soon brought upon him a number of adversaries, particularly Mr. Willis, Mr. Bilnman, and Mr. Baxter. To those he replied in three distinct treatises, in 1675. Mr. Willis having charged Mr. D'Anvers with misquoting his authors, and perverting their sense, appealed to the Baptists upon the subject. This occasioned some of Mr. D'Anvers' brethren to print a short paper in his vindication. It was signed by Hans. Knollys, Will. Kyffin, Dan. Dyke, Jo. Gosnold, Hen. Forty, Tho. De Laune. Besides his pieces upon baptism, Mr. D'Anvers published, "A Treatise of Laying on of Hands, with the History thereof, both from Scripture and Antiquity. 1674." In his History of Baptism, is an advertisment to the following effect. "There is by the same author, a book lately printed, called, Theopolis, or City of God, in opposition to the city of the Nations: being a comment upon *Rev.* chap. xx. 21. In which the mystery of the two States, Worlds, and Kingdoms, Christ's and Antichrist's; the two cities, Jerusalem and Babylon; the two women, the Bride and the Whore; the two creatures, the Lamb and Beast, are particularly unfolded. With a more distinct account than any yet extant, of the great battle of Armageddon, and the success thereof, in the taking and destroying, and imprisoning Dragon, Beast, and False

Prophet; and the thousand years reign succeeding the same. With the many scriptural arguments why those two prophecies of the great battle, and thousands years reign, in point of time, do precede, or are to be before the personal coming of Jesus Christ, whose said personal coming and appearing, with his kingdom and reign upon the earth with all the saints, is described, particularly asserted and treated on. A piece which may be very useful to any that would have information into these truths, and are desirous of more distinct light and knowledge into that blessed book, and Prophecy of the Revelation, so fully declaring the condition and state of the church in these last times. "None of the above pieces are mentioned by Crosby." So far WALTER WILSON of the INNER TEMPLE with our notes. Mr. Benedict occupies nearly six large octavo pages in noticing this work and in extracts and quotations. Ed. 1848, pp. 150, 151, 152, 153, 154, 155. As his book is of so recent date, American, and universally accessible to the readers of the BAPTIST CYCLOPAEDIA, it will suffice, after this full reference to it, to quote only from p. 151 his summary of "The Contents of the Whole of D'Anvers' Treatise of Baptism," which he thus gives: "The book consists of two parts, the first proving believers: The second disproving infant baptism, under these two heads:

I. *That the baptizing of believers, is only to be esteemed Christ's ordinance of baptism.*

II. *That the baptism of infants is no ordinance of Jesus Christ.*

The first whereof is proved in seven chapters, viz:

1. From Christ's positive institution and commission commending it.
2. From the apostolical doctrines and precepts teaching it.
3. From the example of primitive saints practising it.
4. From the spiritual ends in the ordinance enjoining it.
5. From the New Testament dispensation requiring it.
6. From the constitution of all the primitive churches confirming it.
7. From the testimony of learned men in all ages, since Christ's witnessing it.

The second also is made good in seven chapters more, viz:

1. From the scriptures' total silence as to any precept or practice to warrant it.
2. From the silence of antiquity itself, as to any practice of it for 300 years, or the imposing of it for at least 405 after Christ.
3. From the erroneous grounds both as to fabulous traditions and mistaken scriptures pretended for it.
4. From the changed alteration of the rite and ceremony itself of dipping the whole man, into sprinkling a little water on the head or face.
5. From the nullity and utter insignificancy of it as to any gospel ordinance.
6. From the absurdities and contradictions of it.
7. From the eminent witness borne against it all along."

"The whole making," says Benedict "a 12mo. volume of 450 pp." As our design is not to incroach upon the premises of living authors and having added from Benedict cop-

iously, this article, already too long for this work, must abruptly close by asking the reader to anticipate something more in this work under the general division of BAPTIST LITERATURE.

APPLEGRATH, ROBERT, formerly a Quaker, but has adopted the doctrines of the Established Church, —Author of—Theological Survey of the Human Understanding. Lond. 1776, 8vo.—*Apology for the Two Ordinances of Jesus Christ, by the Holy Communion and Baptism, recommended to the Quakers. Lon.* 1789, 8*vo.*—A Plea for the Poor, or, Remarks on the Price of Provisions and the Peasants' Labour, the Bounties allowed on the exportation of Corn especially Wheat &c., Lon. 1789, 8vo.—Essay concerning Tithes, as appertaining to the Clergy of the Church of England, Lond. 1791, 8vo.—Rights of Man, or Strictures on the Constitution of Great Britain and Ireland, Lond. 1792, 12mo. BIBLIOTHECA BRITANNICA.

ASSEMBLY OF DIVINES: a synod of laymen and divines who assembled by authority of parliament, in King Henry the Seventh's Chapel, Westminster. On the first day, July 1st, 1643, sixty-nine assembled, among whom were several Episcopalians, who afterwards withdrew. Lord Clarendon says, "about twenty of them were worthy and reverend pastors," and some of them certainly the most learned men of their time; as Selden, Ainsworth, Gataker, Featly, &c. They signed, "The Solemn League and Covenant," drew up the Confession of Faith, the Longer and Shorter Catechism, &c.; and several of them jointly published a Commentary on the Bible, in 2 vols. folio," (from which the following quotations of Booth are taken)—*Enc. Rel. Knowl.*

Were Baptized. Washed by *dipping* in Jordan, as Mark, vii. 4., Heb. ix. 10.—*Buried with him by baptism.* See Col. ii. 12. In this phrase the Apostle seemeth to allude to the *ancient manner* of baptism, which was to *dip* the parties baptized, and as it were to *bury them under the water*, for a while, and then to draw them out of it, and lift them up, to represent the burial of our old man, and our resurrection to newness of life." *Annotations*, on Matt. iii. 6., and Rom. vi. 4., *Booth.* Paedobaptism.

"Not all they who are carnally born of Abraham, by the course of nature, are the children of God, to whom the promise of grace was made; but the children of *promise*, that is, those who were born by virtue of the *promise*, those who by God's *special grace* were adopted (as Isaac by a special and singular promise was begot by Abraham) *they only* are accounted for that seed mentioned in the Covenant; *I will be thy God and the God of thy seed.*" *Annotations* on Rom. ix. 8. *Booth.* Pædobaptism Examined, p. 334.

"*Whom thou:* who at their birth were mine, by virtue of my covenant, whereby the *whole body* of the nation was a wife to me, and the particular persons as children; wherefore thou shouldst have consecrated them to me." *Note*, on the place Ezekiel, xvi. 20. 21. *Booth.* Pædobaptism Examined, p. 346.

ASSHETON, WILLIAM, D. D. Rector of Middleton, in Lancashire, was born 1641, died 1711. His

first work was published, Lon. 1663, and his latest 1710, Lond. He was a most voluminous learned and able writer, but as the plan of this work, embraces all books by Baptists on all subjects, and in general to notice Paedobaptist authors only so far as identified with the baptismal question, baptist history, and literature, and to quote their concessions; for a complete list of Dr. Assheton's works the reader is referred to *Bibliotheca Britannica, in which catalogue is:* "*A Conference with an Anabaptist; being a Defence of Infant Baptism, part I.*, 1695, 8*vo.*, wrote against a congregation of Anabaptists who set up in the Doctor's Parish. Their meetings having soon been broken up, the Dr. never published a second part." The Dr. wrote another work which might be curious to Baptists, Second Edition, entitled, "Two Cases of Scandal and Persecution, being a seasonable Inquiry into these two things: I. Whether the Non-Conformists, who otherwise think subscription lawful, are therefore obliged to forbear it, because the weak Brethren do judge it unlawful. II. Whether the Execution of Penal Laws upon Dissenters, for Non-Communion with the Church of England, be persecution? Wherein they are pathetically exhorted to return into the bosom of the Church of England as the likeliest expedient to stop the Growth of Popery." Lond. 1674, 1676, 8vo.

AMES, in Latin *Amesius*, William, an eminent Divine in the reigns of King James and Charles I., famous for his casuistical and controversial writings, was born 1575; died 1633. We select from the catalogue of Dr. Ames' works as given in Bibliotheca Britannica only those relating to Baptism. "*A Reply to Bishop Morton on his Lordship's Defence of the Surplice, the Cross in Baptism, and Kneeling at the Sacrament. Lond.* 1641, 4*to.*" Another of his works: "De Conscientia. Amst. 1635, 12mo.," is quoted by Booth below:

"There are many of the seed of Abraham to whom the word of promise does not belong; as Ishmael, and the Ishmaelites: but if there are many of Abraham's seed to whom the word of promise does not relate, the rejection of many Jews, who are of Abraham's seed, does not render the word of promise void." In Mr. Tombes's *Examin.* p. 50; *Booth*, Pædobaptism Examined, p. 334.

"Exposed children, whose parents are not known, if they were born among Christians, are charitably to be accounted the children of Christians, (and to be baptized.) if there be no just cause of assuming the contrary, if suitable sponsors be found for them." *De Conscientia*, L. IV. C. XXVII. § 5. *Booth*, Pædobaptism Examined. p. 451.

In quoting concessions of Paedobaptist authors, it is not necessary, in most instances, to add strictures, or make applications. It occurs, also, sometimes, that such authors are quoted not on account of concessions, but simply because the quotation states some one of the countless positions assumed by the advocates of Paedobaptism, which it is curious to contemplate.

ALSTEDIUS, John Henry, a German Protestant Divine, and a voluminous writer, Professor of Philosophy and Divinity at Her-

born, afterwards at Alba Julia, in Transylvania, 1636. He applied himself chiefly to reduce the several branches of the arts and sciences into Systems which he published under the title—Encyclopedia; a work much esteemed even by Roman Catholics. Printed, Herborn, 1610, 4to. 1610, 2 Vols. 4 folio, Lyons 1649, 4 Vols, fol. He endeavours to prove, that the Materials and Principles of all the Arts and Sciences may be found in the Scriptures. De Mille Annis. Lond. 1643, 4to. wherein he asserts that the Faithful shall reign with Christ one thousand years, after which will be the general Resurrection, and the last judgment. He also is author of Templum Musicum, or the Musical Synopsis, Translated from the Latin by J. Birchensha, London, 1664, 8 vols. This must be the same writer quoted by Booth below as author of Lexicon Theologicum, which we here introduce.

"Baptizein, to baptize, signifies only to *immerse;* not to wash, except by consequence." *Lexicon Theologicum,* Cap. XII. p. 221. *Booth,* Pædobaptism Examined, p. 221.

"The rite of immersion, which is intimated by the very word *baptism,* certainly bears a greater analogy to the thing signified" *Lexicon Theologicum,* Cap. XII. p. 223. *Booth,* Pædobaptism Examined, p. 126.

ALLEN, Richard, was an eminent minister among the General Baptists, at the latter end of the seventeenth, and beginning of the eighteenth centuries He was a man of good endowments, and though he had not the advantages of a learned education, yet by constant application and persevering industry, he attained to a respectable acquaintance with the oriental languages, and other parts of useful learning, so as to exceed many who enjoyed the benefits of Academical instruction. (Crosby's English Baptists, Vol. iv. p. 346,) "He commenced preaching in the reign of King Charles II. a time when all the Dissenters from the Church were under the rod of persecution. And Mr. Allen did not escape, but shared in common with his brethren, the wholesome discipline of fines and imprisonment, for the conviction of his conscience, and reducing it to the standard of the loyal faith. As he was preaching his lecture on a Thursday, the meeting was disturbed, and he was seized, together with ten other persons and committed to Newgate. Mr. Allen was fined ten pounds, and the rest some marks. After he had lain there about six or seven weeks, his friends having some interest with the sheriffs, became bound for his good behavior, and obtained a remission of his fine, he was discharged; the other persons also were liberated upon paying their respective fines. At another time he was preaching in White's Alley, Moorfields, the congregation being assembled at five o'clock in the morning, the better to conceal themselves, the soldiers broke in upon them, and vented their abuse upon the people; they threw one of the forms at Mr. Allen in the pulpit, broke down the galleries, and did forty or fifty pounds damages to the meeting house." (Crosby's English Baptists, vol. iii., p. 161.) "It is apprehended, that Mr. Allen was called into the ministry by the General Baptist Society in White's

Alley; at least it is certain that before the revolution, he sustained the character of a minister in that church, an office different from that of pastor or elder, and which is still preserved in some dissenting churches in the country. The practice of laying on of hands on baptized believers, formed an essential article in the constitution of this society, and was adhered to with rigid tenacity, till the choice of Mr. Ashworth as pastor in 1740, when it was left indifferent. Mr. Allen had no great fondness for this custom; he did not consider it as a positive institution, and as such binding on the church; at least he thought the matter should be left optional, and that it ought not to be made an indispensable requisite to Christian communion. This sentiment clashing with the received opinions of that church to which he stood in the relation of minister, a separation was the necessary consequence. The matter was deemed of so much importance that several other churches, who retained the practice in question, were invited by their representatives to attend the church-meeting at White's Alley; in order to debate the matter, and to sanction by their presence, whatever the church should think fit to adopt; accordingly, a church-meeting was held on the 18th of June, 1688, when a resolution was passed suspending him from the ministry among them." (Under the Art. Turner's Hall in this work, other particulars will be noted.) "Mr. Allen being dismissed from this situation, gathered a small society which met at Turner's Hall, Philpot-lane, and was most probably composed of some of his hearers at White's Alley. Beloved by his little flock, he continued to watch over them with much pleasure and usefulness for about the space of seven years; when in consequence of the death of Mr. Plant, he was invited in 1695, to become elder of the General Baptist Church in Paul's-Alley, Barbican, which had been vacant about two years. Mr. Allen was unwilling to desert his little congregation at Turner's Hall, but at the same time not willing to disappoint the wishes of the Barbican people, it was unanimously agreed that both churches should unite, and assemble for the future in the Barbican. The union took place accordingly, on Wednesday June the 12th, 1695, which was kept as a day of solemn prayer to God for his blessing upon the united congregation." (Wilson quotes penes me) "The practice of singing in public worship was at this time introduced into the church at Barbican; Mr. Allen was a warm advocate for this pleasurable part of christian worship, and the following year published an Essay in vindication of the practice. It is not undeserving observation, that the custom of singing in public worship, met with much opposition about a century ago," (i. e. 100 years before 1808) "more especially among the Baptists; and though the prejudices of former days are in a great measure overcome, yet there are some societies of that persuasion in the country, who to the present day, continue to disallow the practice. Mr. Allen continued to approve himself the faithful and diligent pastor of this church for nearly two and twenty years. He did not confine his services to the pulpit, but extended

his labours of love to the individuals of his congregation at their own private habitations; visiting and relieving the sick, composing differences amongst his own people, and admonishing such as absented themselves from their usual places at public worship on the Lord's day. He maintained a strict, yet laudable discipline in his church, and preserved a large congregation to the time of his death. As a preacher, his discourses were reckoned ingenious and useful; and in the walks of private life, he preserved the character of a pious man. Although he went under the denomination of a General Baptist, he conversed chiefly with the ministers of the particular persuasion, and was with his church, admitted into their association at London, in the year 1704. He was also for some years, a member of the society of Calvinistical ministers, that met every week at the Hanover Coffee-house, in Finch's-Lane. His sentiments of religious truth were formed after a careful and diligent investigation; though moderate, they embraced the fundamental principles of the gospel, and his generous mind could not allow itself to be shackled to a party. He preserved a long and endearing friendship with the excellent Mr. Joseph Stennett, an eminent minister among the particular Baptists, who was for some time his colleague in the ministry at Barbican. It was Mr. Allen's happiness to be continued in his work till within a few months of his dissolution; which took place Feb. 20th, 1717, when he was considerably advanced in years, though his exact age does not appear. His remains after being carried to Mr. Mulliner's meeting-house in White's Alley, was removed for interment to the Dissenters' burial ground, Bunhill-fields, being accompanied thither by a great number of ministers and other spectators. Mr. Mulliner delivered a short discourse on mortality at the grave; and on the following Lord's day Mr. Nathaniel Hodges preached the funeral sermon at Mr. Allen's meeting-house in Barbican." This memoir of Mr. Allen is extracted from "*The History and Antiquities of Dissenting Churches and Meeting-Houses in London, Westminster and Southwark; including the lives of their Ministers, from the rise of Nonconformity to the present time, &c., in four volumes, by* WALTER WILSON, *of the Inner Temple, London,* 1808, *vol.* 1., *p.* 236, 241. This work contains the history of more than *sixty* Baptist Churches and their ministers, all of which will appear remodelled and digested according to the general divisions and alphabetical arrangement adopted by the author of the Baptist Cyclopaedia, in a form more suited to reference than in the original, and isolated from other churches and ministers more numerous in Wilson, and not Baptist, and constituting only a moiety of the matter of the Baptist Cyclopaedia. Mr. Allen will receive further notice under the Articles of the churches with which he stood connected, when they shall be reached in alphabetical order. Mr. Allen was also author of

1. An Essay to prove singing of Psalms with conjoined voices a Christian duty, and to resolve the doubt concerning it. 8vo. 1690.

2. A brief Vindication of an Es-

say to prove singing of Psalms, &c 8vo., 1696.

3. A gainful Death the end of a truly Christian Life; a Sermon at the Funeral of Mr. John Griffith. 8vo., 1700.

4. A Discourse of the Death of King William III. 4to., 1702.

5. A Sermon on the Union of England and Scotland. 8vo., 1707.

6. Biographia Ecclesiastica; or the Lives of the most eminent Fathers of the Christian Church, who flourished in the first four centuries, and part of the fifth; 2 vols. 8vo. This is without name."

Hist. and Antiquities, Dissenting Churches, by Walter Wilson, 1808. *vol.* 3, *p.* 241.

ALLEN, WILLIAM. No less than ten persons of this name are mentioned as Authors *in Bibliotheca Britannica*. One of these D.D. Vicar of Bridgewater, Somersetshire, England, has under his name a considerable catalogue of works, among which one may be noted as appropriate for this article, viz.: ' '*A Friendly Address to Non-Conformists, beginning with the Anabaptists. Lond.* 1676, 8*vo.* One other may not be omitted: "A Friendly call to Unity directed to all Dissenters. Lond. 1679, 8vo."

ALLEN, REV. WILLIAM. The Art. in this work LOTHBURY *Baptist Church*, may be so far anticipated as to introduce from Walter Wilson as quoted under the head of ALLEN, RICHARD, the following from vol. 2, p. 446, 447, where he says: "Crosby speaks of a people that met in Lothbury, of whom Mr. Thomas Lamb, and Mr. WILLIAM ALLEN were joint-pastors. Of these Mr. Baxter has given the following account. "There were two very sober men in London, Mr. Lamb, and Mr. Allen, who were pastors of an Anabaptist Separated Church. The wife of one of them, an extraordinary intelligent woman, wrote me a letter, that her husband was in troubled thoughts not about Anabaptistry, but about separation upon that account; and that if I would write to him now it would do him good. Which I did, and gave him many arguments to prove, that though he should continue in his opinion against infant baptism, yet he ought not to make it a reason for denying communion with his brethren of another mind. These arguments met with thoughts of his own that tended the same way, and in conclusion he was satisfied. Afterwards the same woman persuaded me to try Mr. Allen also, who in conclusion was satisfied, and they dissolved their church. When this was done, the men being of extraordinary decision and understanding, were very zealous for the reduction of their brethren of the Anabaptists' way; and to that end, they had a meeting with divines of the most moderate pastors of the rebaptized churches, and they desired my proposals, or terms, on which we might hold peace and communion with them." (See Sylvester's Life of Baxter, part ii. p. 180.) "After the Restoration those two men conformed to the Church of England, and became very zealous against separation."

This appears by another quotation from Mr. Baxter. "Two old friends that I had a hand heretofore in turning from Anabaptistry and separation, Mr. Thomas Lamb, and Mr. William Allen, that fol-

lowed Mr. John Goodwin, and afterwards became pastor of an Anabaptist Church, fell on writing against separation more strongly than the conformable clergy; but in sense of their old error, run now into the other extreme, especially Mr. Lamb, and wrote against our gathering assemblies and preaching when we were silenced." *Sylvester's Life of Baxter, part iii. p.* 180. See also Art. LAMB, THOMAS. From the coincidences, it is not improbable that this article and that preceding immediately above refer to the same person.

ALLEN, IRA M., late Corresponding Secretary of the American Baptist Tract Society, Philadelphia, published in 1833, THE AMERICAN BAPTIST TRIENNIAL REGISTER, and another in 1836. These works contained a vast amount of statistical and miscellaneous matter exceedingly valuable to the denomination.

ALLEN, JOHN. Walter Wilson in noticing the Particular Baptist Church in Petticoat-Lane, Southwark, England, says: "Mr. Davis had not been dead long before the church turned their attention to Mr. ALLEN. On the 24th of July, 1763, they transmitted a letter to the church at Bewdley, requesting information as to Mr. Allen's character; and being satisfied with the answer, he was ordained over them January 8, 1764. He had been a preacher, however, some years before this, and appears to have been settled at Salisbury. It was during that period that he published his "Royal Spiritual Magazine; or, Christian's Grand Treasure," in 3 vols. octavo, 1752. Upon his settlement in London, he took a Shop in Shoreditch, and commenced business as a linen-draper: But in this pursuit he failed. After this he was taken up for forgery, and tried at the Old Bailey, but acquitted. Having involved himself in debt, he was afterwards confined for some time in King's Bench. May 17, 1767, he ceased preaching in Petticoat-Lane, and the church withdrew from him on account of his conduct in the world. He then returned to Broadstairs, near New Castle, where he settled with a congregation; but his behaviour was so bad, that the people were obliged to dismiss him. After this he went to New York in the American States, and preached to a large congregation there till his death. He was a man of abilities but vastly imprudent, and it is to be feared, deficient in principle. His religious sentiments were High Calvinism, with which he united an attachment to some of the opinions of John Hutchison. He was a warm advocate for the pre-existent scheme, in opposition to most Trinitarians. Whilst in London, notwithstanding his engagements in trade, he found leisure to compose, and to publish various pieces, to which he generally prefixed titles of sufficient length. The first of these was, "A Chain of Truths: or, a Dissertation upon the Harmony of the Gospel: Delivered as a Compendium of Faith, before many Witnesses at the Baptist Church in Boar's-yard, Petticoat-Lane, where there is a Lecture upon Cases of Conscience, every Sabbathday evening at six o'clock. By J. Allen, a strict Trinitarian, Author of the Spiritual Dialogue in the Spiritual Magazine. Delivered at his Ordination, and published by Request, 1764." In 1765, he published a piece on the Trini-

rarian Controversy, entitled, "The Beatitudes of Truth Vindicated." In the same year the Christian Pilgrim; or the Travels of the Children of Israel Spiritualized." Soon afterwards there appeared "A Compendious Descant of the Autogenial and Theanthropos Glories of Christ; or, the Crown of Crowns set upon the head of King Jesus: Wherein is displayed his Glory as Jehovah by Nature, and his Mediatorial Glories as the Messiah and Saviour of his People. Together with a Letter to an Arian, by John Macgowan." Another of his works is entitled, "The Door of Knowledge opened in a Spiritual Companion; or, the Operation of War divinely improved." In 1770, he published, "The Spirit of Liberty: or, Junius's Loyal Address," &c. &c. a title that on account of its length reminds us of our old friend Wm. Prynne. *In this last book of Allen's there are characters of many Baptist preachers in his time.* Most, if not all, of these pieces have been reprinted more than once, and are of high repute among persons of supra-lapsarian sentiments. It had almost escaped us to mention, that Mr. Allen wrote "Notes upon the Bible, in two volumes folio, which have also been reprinted. Some of his works have been published with recommendations by the late Mr. Romaine, a very worthy Clergyman, of the Church of England, but not the most judicious writer or recommender of works." WALTER WILSON'S *Hist. Dissent. Churches*, vol. 4, p. 426, 427, 428. See WATT'S BIBLIOTHECA BRITANNICA.

"ANDERSON, WILLIAM. This worthy man was called into the ministry of Dr. Gill's church," (London) "and being invited to succeed Mr. Morton at Glass-house Street, was ordained there, 12th May, 1743. At the time of his settlement the interest was in a very low state, but by his exertions he raised it into a flourishing Society. After a few years a new meeting-house was built for him in Grafton-street, to which he contributed largely himself, and whither the congregation moved about the year 1750. *History and Antiquities of Dissenting Churches*, by Walter Wilson, vol. 1, p. 43. See also Art. *Keppel-street* in this work.

AXTELL, LADY. This eminently pious, and distinguished Baptist lady was, according to Morgan Edwards, Wood Furman, and David Benedict, one of the original constituent members of the First Baptist Church, in Charleston, South Carolina, constituted in 1683. She must have been exceedingly advanced in age when she emigrated to the Province of South Carolina. She was the mother of Mrs. Samuel Blake. Her daughter was also a Baptist, and one of the original members of the church in 1683. Her daughter Elizabeth married about 1685, Mr. Joseph Moreton, who was two or three several times Governor of the Province. Her son Joseph, who was a Presbyterian, was also Governor of the Province two or three terms. There is in Oldmixon, a curious letter written by old Mrs. Blake, during Governor Archdale's administration, who was a Quaker, to the Lords Proprietors in London, which will be given in the Article of this work, BLAKE SAMUEL, *which see.* As Lady Axtell doubtless accompanied her daughter and son-in-law, old Mr. Samuel Blake, Oldmixon's statement of the causes

which led to his emigration will here be inserted from "*Historical Collections of South Carolina by B. R. Carroll*," *vol.* 2, *p.* 406. "He (Governor West) was removed in the year 1683, and Joseph Moreton Esq., appointed in his stead. 'Twas about this time, that the Persecution raised by the Popish Faction, and their Adherents in England, against the Protestant Dissenters, was at its height, and no part of this kingdom" (this is Carroll's report of Oldmixon) "suffered more than Somersetshire. The Author of this History" (Oldmixon) "lived at this time with Mr. Blake, brother to the famous General of that name," (Sir Francis Blake, or Admiral Blake) "being educated by his son-in-law, who taught school in Bridgewater; and remembers, though then very young, the reasons old Mr. Blake used to give for leaving England: one of which was, That the miseries they endur'd, meaning the Dissenters then, were nothing to what he foresaw would attend the reign of a Popish successor; wherefore he resolved to remove to *Carolina:* And he had so great an Interest among Persons of his principles, I mean Dissenters, that many honest substantial persons engaged to go over with him. I must prevent all prejudice to what I have said, by declaring that this book is written by one who is not himself a Dissenter, but verily believes, the true Church of England is the most orthodox, and the most pure church in the world." See in this work articles BLAKE *Samuel*, BLAKE *Old Mrs.*, BLAKE JOSEPH, *Moreton Elizabeth*, and CHARLESTON *First Baptist Church*, also BRIDGEWATER, *Somersetshire, Eng.*

ANDREWS, REV. ELISHA. Author of—1. "A Vindication of the distinguishing sentiments of the Baptists against the writings of Messrs. Cowles, Miller, and Edwards. By Rev. Elisha Andrews, Boston, 1805.

2. Brief Reply to Birkerstaff's Short Epistle to the Baptists. Sutton, Mass., 8vo., 1810.

3. Strictures on Rev. C. Brook's Essay in favor of Christian Communion. Worcester. 12mo.

"Other works," says Benedict, "on these subjects were probably issued by Mr. Andrews----none of them have I been able to obtain, and all I know about them, is from advertisements in other works respecting them. GEN. HIST. BAP. DENOM. ed. 1848, p. 212, 213.

ABEL, EPHRAIM. "Although," says that *good minister of Jesus Christ*, Mr. Jas. B. Taylor, "he whose character is now to receive attention, was one of the most useful men of his day, his memory had well nigh perished. While other men less humble and devoted have been admired, and have had their names handed down to the present age, no one seems, hitherto, to have taken pains to record the labors of Ephraim Abel. His most enduring record is on high, and if in the Lamb's book of life his name be found, it is of comparatively little moment, though the generation in which he moved on earth, should ungratefully neglect him. His native place was the county of Orange, where his heart was subdued to the obedience of faith, and where he was baptized by John Leland, not far from the year 1788. Very soon after his connexion with the Baptist Church, he commenced his min-

isterial course. After his ordination he removed to Faquier County. He was soon called to the pastorate of Hartwood in Stafford, and it is believed he also took charge of Brentwood in Prince William. Beside this, he laboured much in Faquier County. The following testimony to the excellence of Elder Abel's character, and the success of his toils, is borne by one of the most judicious brethren of the upper country, who, for a series of years, was intimately acquainted with him. 'He was a man possessing great worth of moral character, exerting an extensive and happy influence upon the communities in which he lived, correcting with great judgment and tenderness the improprieties of the brotherhood, and giving, by his amiable and pious life, a mighty sanction to the truths which he diligently propagated for many years. He is most affectionately remembered by a few surviving brethren. He died universally lamented about 1809. When Fristoe's Ketockton History appeared a few years after, it was a matter of profound astonishment that elder Abel's name was not noticed according to his claims upon the historian. That historian with all his native greatness, and gracious goodness, was accustomed to rate men low, who did not spend a large portion of their time, in *degrading* (ideal) *Arminianism*. This, the subject of these remarks, thought was *best done* by preaching Christ and him crucified. The spirit of the age in which he lived, led almost all men into bitter controversy in the pulpit. Such was the meekness of his spirit, aud the philanthropy of his heart, that he preferred avoiding the theatre where he was likely, by circumstances, to have his soul brought under a sectarian influence of a controversial character; hence, he seldom visited associations. His views of truth were of that kind, which tend eminently to degrade human nature, and exalt the riches of divine grace. There was a lovely proportion in his character which commended itself to those who knew him best, as the result of a supernatural influence. Many were brought in under his ministry, and instances are still occurring which attest the fact, that the Lord used him as an instrument of sowing seed to spring up long after he had entered upon the joys of a better state. He left several children; most of them are professors of religion. The field of his labour was extensive, he being for many years the only minister of our denomination for a large district of country. He was removed from earth by a lingering disease. His soul was calm, his faith unwavering, till he gently fell asleep in the arms of Jesus. It was said by those who knew, that it was truly delightful to be with him during illness. He expressed anxiety about the condition of his churches, and desired the brethren to meet together and keep up the worship of God. This was done as he desired until a successor was obtained.' From this extract the reader may justly infer that Elder Abel was, as a man and minister, well qualified to exert a salutary influence among the circles in which he moved. May not the fervent prayer be offered up to the Lord of the harvest, that he would multiply many such laborers." *Taylor's Lives of Virginia Bap. Min., 2d Ed.* 1838, *p.* 244--246.

ALDERSON, JOHN, SEN.----"No man of his day was more distinguished among the Baptists than he whose name precedes this sketch. He was one of the earliest evangelical preachers of Western Virginia. To him are many of the churches indebted under God for their existence and growth. He was born in Yorkshire, England, and came to this coutry when quite young. The circumstances under which he left his native land were peculiar. His father, a minister of useful talents, and respectable character, opposed with considerable violence, a matrimonial connexion he was about to form. To direct the attention of his son from this alliance, he prevailed on him to travel, and furnished him with a horse and requisite funds. In a short time these means were exhausted, and the prodigal was at length bound on board a vessel, which brought him, without the consent or knowledge of his parents, to America. On arriving in this country, he was hired by the captain for his passage money to a respectable farmer of New Jersey, by the name of Curtis. He afterwards married his daughter, and was highly respected by all with whom he became acquainted. A short period subsequent to his marriage, the subduing grace of God arrested him. He become a joyful believer in Christ Jesus and was baptized in his name. With his characteristic energy, he at once began to recommend the Saviour to others. Having removed to Germantown, Pennsylvania, he continued in that vicinity to preach the gospel until the year 1755, when he removed to the county of Rockingham, Virginia. Upon his settlement in this state, he applied himself to the work of the ministry, and within twelve months a Baptist Church was constituted, called Smith's and Lynville-creek Church, in the county of Rockingham. In the year 1781, about nine years after his removal, he was called to the rest of heaven." *Taylor's Virginia Baptist Ministers, p.* 21.

ALDERSON, JOHN, JR. The son of the person noticed in the preceding article, was born 5th March, 1738, O. S. in New Jersey. When Western Virginia was almost a wilderness, when the subject of this article was about the age of seventeen, his father settled as pastor of Lynville Baptist Church in Rockingham County, Virginia. In a journey soon after in company with others, the discovery of the Burning-Spring, near Charleston, Va., excited the travellers on an exploring expedition. He married Miss Mary Carrol, when about twenty-one. His bereavement of an only daughter after the middle period of his life, abstracted his mind from undue attachment to the world, and concentrated it upon Christ and his Cross. "My father being much from home," he says, "and I being his oldest son, much dependence was placed on me, to take care of the farm; so that I had very little opportunity to learn. The chief books I read were the Bible and the Baptist Catechism; which last I memorized; and not only said it over at school, but also in the public congregation, on Sundays, after sermon. By these means I was kept from all gross immoralities. By an expression dropped from my father, after I had recovered from a very severe sickness, my mind was solemnly impressed. After

passing through a painful and tedious law-work, in which I would make resolutions and then break them, I became more deeply concerned. I sought the Lord with my whole heart, and, ultimately, obtained comfort, great comfort by reflection on these words:---"Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." He was baptized by his father who was deeply solicitous for his call to the ministry. Respecting his vocation his own words are: "After many doubts as to my conversion, I began at last to be exercised about preaching. At first, I thought it impossible that so weak a creature as I, could be called to preach; but being persuaded at last, by many divine tokens, that it was the will of God, I entered upon the solemn work." He succeeded his father as pastor of Lynville Church, where he was ordained in October, 1755, upon his father's removal to Bottetourt County. In 1777 he removed to Greenbrier County, now Monroe, and settled on Greenbrier River. On the 24th Nov. 1781, he formed the Greenbrier Church with twelve members, which was the first Baptist Church constituted in Western Virginia. This church, which experienced revivals in 1785, and in 1791, spread itself over the whole tract of country now embraced in Greenbrier Association. At the last named date it consisted of only 36 members, 24 of whom only had been baptized after its constitution. Mr. Alderson not unfrequently had of necessity to be attended by a guard of armed soldiery to protect him and his congregation from the attacks of the Indians. About 18 miles from him was eventually constituted Indian Creek Church, to which he preached, and also Big Levels shared in his occasional visitations. He was bereft of his consort, a pious member of Greenbrier Church, in 1805. He was always punctual in his attendance upon his appointments, and at the association, after its formation, of which he was annually chosen moderator. His last appearance at any public meeting was at Greenbrier Church, when the association met there. A brother of the Methodist Church in relating his experience, on offering himself as a candidate for baptism, in the church of which Mr. Alderson was pastor, referred pathetically to him as the means of his conversion, upon which Mr. Alderson in ecstacy poured forth his joy in a most hortatory appeal to the congregation. He died 5th of March, 1821. Of the Baptist Ministers of Western Virginia, he was the chief. Universally esteemed and beloved, he was a man eminently endowed by nature, abundant in labors and extensively useful. For a more full sketch: see *Taylor's Virginia Baptist Ministers, p.* 150.

ALDERSON, JAMES O. A Baptist minister of Western Virginia; born October 1800, in Kenhawa county; died of consumption 13th April, 1832. After the death of his father, George Alderson, son of Rev. John Alderson, which happened when he was about four years old, his mother, Sarah Alderson, removed to Monroe County in the vicinity of Greenbrier, where, after marrying at the age of 25, when 27, he was baptized, and after preaching a year, was ordained September 1830, and labored in 1831 as Missionary in Greenbrier

Association, under the control of the Va. Genl. Com. baptizing during the year 180; amid exposures and fatigues which may have contributed to his last illness. His death, after some clouds had first overhung his future prospects, was in the fulness of faith. He left a family consisting of his wife and three children. The seals to his ministry will be jewels in his crown at the resurrection of the just and faithful. See *Taylor's Va. Bap. Min's.* p. 490.

ANGLESEA, Island, Wales. For some historical notice of the Baptist interest here, see *Art.* with same title in the Historical Gazetteer, of Baptist Cyclopædia.

ABERGAVENNY College, *England, Baptist.* See title in Historical Gazetteer in this work. Such articles will not hereafter be noted in this part of the Baptist Cyclopaedia.

ALDEN, Rev. Noah. All that we can with facility gather concerning this great and good man, at present, is from Backus and Benedict. He was a member of the Convention which formed the State Constitution of Massachusetts, and also of the Congress which adopted the Constitution of the United States. Under the head of Bellingham Church, in Worcester Association, Massachusetts, Benedict, in his *Gen. Hist. Bap. Denom.*, &c. ed. 1848, pp. 416, 417, gives the following account of him quoted from *Rev. Mr. Fisher's Discourse.* "Rev. Noah Alden, from Stafford, was his," (Elnathan Wight's) "successor," (at Bellingham) "and was installed in 1766. This elder's name frequently occurs in Baptist affairs about this time. His ministry was about thirty years; a sure indication that it was acceptable to the people. While the strong arm of ecclesiastical domination, was extended over the whole country, Mr. Alden was the firm and steady coadjutor of Mr. Backus, in the small company in and about Boston, who put forth all their efforts in the Baptist cause. When the constitution of this commonwealth was formed," (Massachusetts) "he was the delegate from this town, (Bellingham) "to the Convention called for that purpose. In this transaction he occupied a conspicuous place. He was the most able and active friend of religious liberty in that body. To secure that object, he exerted himself to the utmost of his abilities. He had powerful opponents, who used their influence and much intrigue to prevent what he so much desired, and what was righteous in itself. Although he gained not all he desired, he nevertheless gained much. The article on this subject was by no means so objectionable as it might have been, had his most violent opponents succeeded in gaining what they desired. In relation to this subject the friends of religious liberty owe much to Mr. Alden. He was also a member of the Convention to which was submitted the Constitution of the United States," (Century Sermon, pp. 9, 14, 22.) For many years Bellingham was the favorite resort of the few Baptist ministers in the country. Here the Warren Association often held its annual meetings for counsel and advice, in all matters of trial and difficulty. For some time after the death of Mr. Allen, this ancient body was in circumstances of difficulty and division, mostly respecting a suc-

cessor, and for a few years it ceased to operate in a church capacity. Dr. Kendrick, now President of Madison University, the Baptist institution of New York, was Mr. Alden's successor for two years." See Art. *Bellingham*, in our *Gazetteer* in this work.

ANTIPÆDOBAPTISM. For Authors under this head, see in this work *Articles*, Tombes, John B. D., Dore, Rev. James, Edwards Peter, Kinghorn Joseph, and Arts. Baptism, Baptist, *Pædobaptist*, *Cum multis aliis.*

ANTIPÆDOBAPTISTS. See Arts. *Tombes, John*, B. D., *Eltringham, Williams, Priestly, Rev. Josiah* L. L. D., et aliter, in this work.

ALTING, Henry. An eminent German Divine, born at Embden, 1583, died 1644. He wrote Notae in decadem problematum Johannis Behm de glorioso Dei et Beatorum Cœlo. Heidelberg, 1618. *Loci Communes.* Amst. 1644, 4to. Historia Ecclesia Palatina. Amst. 1644, 4to. Franc. M. 1702, 4to. Scriptorum Theologicorum Heidelbergensium. Friestadii, 1646, 2 vols. 4to. Amst. 1646, 4to. Bibliotheca Britannica. Booth, in his *Paedobaptism Examined*, quotes as follows:

"The word *baptism*, properly signifies *immersion;* improperly, by a metonomy of the end, *washing*." *Loci Commun.* Pars, i. Loc. xii. p. 198. *Booth* P. E. p. 19. London edition. 1784.

"As, in ancient times, the persons to be baptized were *immersed* into water, *continued under* water, and *emerged* out of the water, Matt. iii. 16; Acts viii. 38; so the old man in them died and was buried, and the new man rose again, Rom. vi. 4; Col. ii: 12. As, *now* the persons to be baptized are *sprinkled* with water, so they are sprinkled with the blood and spirit of Christ, to the washing away of sin. Acts xxii. 16; Ephes. v. 25. 26; Heb. ix. 14." *Loci Commun.* Pars. i. Loc. xii. p. 200. *Explicat. Catechis. Palat.* Pars. ii. Quaest. lxix. p. 311, 312. Booth. Pædobaptism Examined. p. 57.

"This baptismal washing in warm countries and *ancient times*, was performed by *immersion into* water, *a continuance under* water, and an *emersion out* of water; as the practice of John the Baptist, Matt. iii. 6, 16; John iii. 23; of Christ's Apostles, John iii. 22; and iv. 1, 2; and of Philip, Acts viii. 38; and also the *signification* of these rites teach, Rom. vi. 4. *Loci Commun.* Pars i. Loc. xii. p. 199. Booth. Pædobaptism Examined p. 88.

"After briefly stating the arguments for immersion, and for sprinkling, he adds:" "We confess, first, that immersion was the *prior* rite; because it was first used by John the Baptist and the Apostles. Secondly, it is also more expressive on account of the distinct acts, Rom. vi." *Theolog. Problem. Nov.* Loc. xiv. Prob. xi. p. 637. Booth. Pædobaptism Examined. p. 128.

"The baptismal washing, in warm countries and ancient times, was performed by *immersion;* but now, especially in *cold* countries, it is performed by only *sprinkling*. —The *cause* of the alteration is, that immersion, which was used in the warm Eastern and Southern countries, is less convenient in the cold Western and Northern climates: where there is *danger of health* from immersion, especially

of infants. And therefore that rule is here in force; *I will have mercy and not sacrifice.*" *Loci Commun.* Pars. i. Loc. xii. p. 198, 199. *Theolog. Problem. Nov.* Loc. xiv. Prob. xi. p. 657. Booth. Pædobaptism Examined. p. 135.

"The Baptism of Infants is a reasonable service, founded upon Scripture and undoubted Apostolical tradition. "HENRY ALTING denied the very *existence* of such a tradition further than it is contained in Scripture." *Loci Commun.* Pars. ii. p. 287. *Booth.* Pædobaptism Examined. p. 417.

"AMPSINGIUS, or AMPSING, JOHN ASSUERUS, a native of the province of Over Yssel; died at Rostock, 1642, aged 83.----Wrote, Dissertatio Tatromathematica. Rostock, 1602, 1618, 4to., 1629, 8vo. In this he prefers Medicine and Astronomy to all other Sciences, and contends for the necessity of their union in the Healing Art.---- De Morborum differentis 1619. Rost. 1623, 8vo. In this work his practice appears more rational than his theory.----Oratio de Thebiaca Senioris Andromachi. Rost. 1611, 1618, 4to.—Theses de Alopecia et Ophiasa. Rost. 1616."—But the work which chiefly deserves notice in this place is entitled:—"DISPUTATIONES TRES CONTRA ANABAPTISTAS. LUDG. BAT. 1619, 8vo." See BIBLIOTHECA BRITANNICA.

"AINSWORTH, HENRY, an eminent Non-conformist Divine of the sect called Brownists, flourished in the end of the 16th and beginning of the 17th centuries; died 1622. —Author of the following works— A Confession of Faith of the people called Brownists, 1602, in conjunction with Johnson.—Refutation of H. N. his Epistle to the Daughters of Warwick, Amst. 1608, 4to.—A Counter Poison against Bernard and Crashaw. Lond. 1608, 4to.-- 1612.----Annotations upon the Psalms. Lond. 1612, 4to.--*Treatise of the Communion of Saints.* Lond. 1615, 8vo. 3s. 6d. Edin. 1789, 12mo. ----The Trying out of the truth between John Ainsworth, and Henry Ainsworth the one pleading for, the other against Popery, 1615, 4to.---- Annotations on the Book of Deuteronomy. Lond. 1619, 4to. 3s.— A Reply to the Pretended Christian Plea for the Antichristian Church of Rome, 1620. Annotations upon the Pentateuch. Lond. 1621, 2 vols. 4to., 1627, folio. ----Certain Notes of his Last Sermon on 1st Peter, ii. 4, 5. Lond. 1639, fol. Dr. Doddridge says that this is a good book, full of very valuable Jewish Learning.----An Arrow against Idolatry. Lond. 1640, 8vo.----Translation of the Psalms into Verse and Prose, with Annotations. Lond. 1644, 8vo.— AN ANSWER UPON A DIALOGUE OF THE ANABAPTISTS, called a Description of what God hath PREDESTINED CONCERNING MAN. Lond. 1644. 8vo. —Annotations on the Song of Solomon. 1628. 4to. Included in his *Ann.* on the *Pentateuch.* Two Treatises, the First, of the Communion of Saints, the Second, entitled an Arrow against Idolatry, &c., with some account of the Life and Writings of the Author. Edin. 1792. 8vo. BIBLIOTHECA BRITANNICA. We find another work ascribed to him by BROWN in The ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. "Treatise on the Fellowship that the faithful have with God, his angels, and with one another in this life." A most beautiful edition of his *Annota-*

tions in vol. 8vo. published Glasgow, Edinburg, London, 1843, with a life of the Author prefixed, is before us. It would be interesting, were it consonant with the design of this work, to enlarge upon the character of one so eminently identified with the origin of the Puritans, and Independents, and Congregationalists. Some further notice of him will be taken in ART. SMYTH, JOHN, and in our Gazetteer under ART. LEYDEN, &c. However long, the following quotation from him by BOOTH will be added.

"That celebrated author, when exploding the Popish idolatry, detecting the artifices of its deluded votaries, and maintaining the prerogative of God in opposition to their sophistry; represents the apostate son of Nebat as thus addressing the ten tribes, in order to quiet their minds, and conciliate their esteem, while he gave his royal sanction to outrageous violations of Jehovah's positive laws. "I see my course, O men of Israel, to be much suspected, if not wholly misliked, of many; some thinking my ceremonies to savor too rankly of heathen superstitions; some charging me plainly with flat apostacy and forsaking of God. But, the alteration that I have made, is in matters of circumstance, things merely ceremonial, whereof there is no *express*, certain, or permanent law given us of God; and which are variable, as *time*, *place*, and *person*, give occasion, and such as good Kings have changed before, and have been blameless.

"And, first, for the *place* where God is to be worshipped, which many now would have at *Jerusalem* only, I find the practice of our patriarch Abraham, and the Fathers following, to be far otherwise. They sacrificed to God, as occasion was offered, in every place they came; so this superstition of tying God to *one* place, was not hatched in their days. After this, when our Fathers came out of Egypt, they offered sacrifices in the wilderness; and, being come into this land, in how sundry places of it have they served God? And shall we now grow so superstitious, as to bind God to any *one* place? Nay, this is all the Lord's land, and his eyes are in every part of the same; and it is not so material *where* we do worship, as *whom* we do worship, and with *what affection;* for our God is *near*, in all times and places, *to all that* 'call upon him in truth.'

"But, it will be said, that *Jerusalem* is the place which God hath chosen; promising unto Solomon, to put his name in the temple there forever, and that his eyes and his heart should be there perpetually. I answer; the promise and covenant was *conditional*, if God's statutes and judgments were observed: for if they should turn away, and serve other gods, God said he would cast out of his sight, that house which he had hallowed for his name. And see we not, how Solomon forfeited his bond? His wives turned his heart after other gods; for which his wickedness God was angry, and hath rent his kingdom from his Son, and gave it to me. And now, that this *Bethel*, where I build a house to our God, is the place which he hath chosen to dwell therein, we may boldly say, They boast in Jerusalem, how their temple standeth upon Mt. Morijah, where Abraham our father offered his son Isaac (a type of the Mes-

siah.) Here God appeared to our father Jacob, promising him the land and heirs to possess it: he then acknowledged how the Lord was in this reverend place; that it was no other but the house of God, and the very gate of Heaven; and thereupon gave it a new name, *Bethel, God's house.* To go to Jerusalem it may prove perilous: Sure, it is overmuch for the people that dwell afar off, and seemeth to me altogether unreasonable. For may and ought not every prince and people, to serve God in their *own country?* Was there any before me that might not do it; and am I in more bondage than all? Besides, who knoweth not the grudge that Rehoboam hath against us? He counteth me and my people *rebels;* and if he can get me within his dominion, he will surely cut off my head, and the heads of many more. And doth God, who desireth mercy rather than sacrifice, require of men thus to run upon the sword's point, and endanger their lives without cause, and only for a circumstance of *place!* I am not so weak of judgment as to think it, neither will I be so unwise, as to hearken to those Levites who kindle a fire of contention among my subjects, and teach that we must all go up to Jerusalem, or else we may offer no sacrifice to God. Believe them that list: I have otherwise learned the truth of the law; and trust we shall so serve the Lord at home as will please him well enough." "For the worship that we here perform unto God, is for *substance,* the same that himself commanded by Moses. We serve the same God that brought us up out of the land of Egypt; and this is the first and great commandment, on which all other do depend. We hold the same article of our Messiah to come. If here it be said, we do against God, in making these golden figures, because he forbiddeth graven images to be made; the answer is easy. God's meaning is, not to forbid all images simply; but only *idols,* that have divine worship done unto them---yet some think, that I gave the honor to them, that is due to the eternal and blessed God himself. But were I so minded, I should be indeed more brutish than a calf myself. These priests of Levi are much to be pitied, that urge so the letter of the law, which I think they understand not. They say it is written, *Ye shall put nothing to the word that I command you nor take ought therefrom:* but they mind not how this intendeth matters of *faith,* and doctrines *fundamental,* which I willingly grant may in no wise be corrupted; but *ceremonies* are variable, and circumstances may be changed upon every just occasion. The prophet that came out of Judah to Bethel, and gave there a sign, made some to think, I had sinned indeed. Myself, I confess, was somewhat moved, when I felt my arm withered; but seriously weighing things after, as they were, I stayed my thoughts. For, I find, in the law, that a prophet may arise giving a sign or wonder, which shall come to pass; and yet his doctrine may be abominable, and God thereby proveth the hearts of his people. The enchanters of Egypt could also do miracles, even like unto Moses; yet were they no ministers of the Lord. The abuse of God's name can go long un-

punished; for it is a great sin: neither escaped this prophet due vengeance for his crime, but as he went homeward, he was slain by a lion. Well worthy end for such as dissemble the message of the Most High! However, therefore, some think of this matter, I am not persuaded he was a man of God that came to so fearful a death."

"But the death of mine own Son, Abijah, sat nearer me, and made me look narrowly into mine own actions, till I found indeed whereof to resolve. I sent mine own wife to Abijah the Prophet for counsel about him: but the choleric old man would not suffer her to speak, but, breaking out in heat and menaces, gave her answer before she asked. It is easy to see his partial affection: he leaneth towards Judah, and speaketh with bitterness against me, that never did him hurt. My son is dead and gone; for his day was come. If he were cut off before his time, it was rather for his vice, than for his virtue. The prophet said, there was *some goodness found in my son towards the Lord God of Israel;* and, therefore, he must *die.* But doth the Lord use so to reward them that are good before him? It is said, in the Scripture, of wickedness, *that they shall not live out half their days:* yet, now, this young man's death is brought as an argument to prove he was *godly!* Abijah, I perceive, is too old to be a seer any longer; else could not have been so much overseen in this new doctrine. God's law biddeth children *honour their parents, that their days may be long in the land;* but this my child had his days shortened, doubtless for disobedience. My other sons consented to that which I did about religion; and they live and prosper. He only would be more precise than his brethren, and his honor is laid in the dust. Thus I see in my house the proverb fulfilled; 'the fear of the Lord increaseth the days; but the years of the wickedness shall be diminished.' *Arrow against Idolatry,* chap. iii. p. 45, 65. See also Josephus *Antiq. of the Jews,* Book viii., chap. iii., and Dr. Jenning's Jewish Antiq. vol. ii., p. 26, 27, 28. Booth, Pædobaptism Examined, p. 467, 472. For the proper use and application of the above quotation from Ainsworth, the reader is referred to Booth as above quoted, p. 472. Hanbury's Hist. nem.

ADDINGTON, Stephen, D.D., a Dissenting Clergyman, of considerable learning, was born at Northampton 1729; died 1796. Author of Dissertation of the Religious knowledge of the ancient Jews and Patriarchs; to which is added, A Specimen of a Greek and English Concordance. Lond. 1757, 4to. Eusebius to Philetus; or a Series of Letters, from a Father to his Son, on a devout temper and life. Lond. 1761, 1766, 12mo. The Rudiments of the Greek tongue, collected and explained nearly on the plan of Mr. Ruddiman's Rudiments of the Latin. Lond. 1761, 12mo. A System of Arithmetic. Lond. 1765, 8vo. *Treatise on Baptisms, or Reasons for Baptizing Infants, and for administering the Ordinance by Sprinkling or Pouring Water. Lond.* 1774, 12*mo. A Summary of the Christian Minister's Reasons for Baptizing Infants,* 1776, 12*mo.* The Youth's Geo-

graphical Grammar. Lond. 1770, 8vo. A Practical Treatise on Afflictions; to which is added, A Short Discourse upon Visiting the Sick. Lond. 1779, 12mo. The Life of Saint Paul the Apostle. Lond. 1784, 8vo. Maxims, Religious and Prudential, with a Sermon to Young People. Lond. 12mo. Peace, the End of the Perfect and Upright Man, a Sermon occasioned by the Death of William Ford. Lond. 1783, 8vo. This author is quoted by BOOTH. It certainly must be more satisfactory to the reader of quotations and concessions of learned Paedobaptist authors to know something more of their character than the bare name and that furnished by the quotation, particularly the period in which they lived and date of the work quoted. In the present case the learning of the author is indicated by the character of his writings. The quotation of *Booth* follows:

"If there are two translations of word, one of which is *certainly* true, and the other *may be* false, it is easy to see which the wise and candid would prefer." *Christian Minister's Reas.* p. 34, in BOOTH's *Paedobap. Ex.* p. 31.

"We have not met with *one* text, in the whole Bible, that requires the immersion of the whole body." Christian Minister's Reason, p. 146 in BOOTH's Paedobaptism Examined, p. 41.

"The supposition of Paul's alluding here (Rom. vi. 3, 4,) to the mode of *immersion* in baptism, as bearing a resemblance to the burial and resurrection of (Jesus) Christ is entirely founded on a mistaken interpretation of the passage. Without referring *in the least* to that, or any other mode of administering the ordinance, Paul gives us an account of the nature and design of it; *figuring*, not any scenes through which our Redeemer passed, but that great change on the heart of the true Christian convert, which is effected by the washing of regeneration." Christian Minist. Reas. p. 44, 45. BOOTH's Pædobaptism Examined, p. 72.

"A *strong* imagination, or a *prejudiced* mind, may find an object, and then point out a resemblance in many particulars; but no reader of judgment and caution will strain so obscure an allusion." Ut Supra, p. 37. In *Booth's* Pædobaptism Examined, p. 73.

"Is there no express command of Christ to baptize *believers?* Not *one* in all the New Testament." Summary of Christian Minist. Reasons, p. 24. Booth in Paedobaptism Examined, p. 191, where he says: "If by *express* command he mean the very words, *Baptize Believers;* it is allowed. But what is that to the purpose, while the ideas conveyed by those terms, are as *plainly* and *strongly* expressed, as if the identical words had been repeatedly used? Nor will Mr. Addington deny this."

We have reason also to wonder at the inadvertency of MR. ADDINGTON; who speaking of Ruffinus, tells us that he lived in the THIRD Century: "and that his *knowledge* and INTEGRITY HAVE NEVER BEEN doubted." Christian Min. Reasons, p. 163. BOOTH's Pædobaptism Examined, p. 213.

"The promises to Abraham in the Old Testament, and those to Christians in the New, appear to engage for THE SAME *spiritual*, TEMPORAL and *eternal* blessings." "They

are made alike to believers, whether Jews or Gentiles, and to THEIR CHILDREN, in both Testaments." Christian Minister's Reasons, p. 100. BOOTH, in Pædobaptism Examined, p. 338.

"We seem to need such a rite as this; since the birth of a child is an event of great importance to a family, and it must appear a parent's—it cannot be but a *pious* parent's inclination—early to devote his children to God, through Christ; expressing his fervent desires that they may partake, with himself, of the blessings of the Christian Covenant. This argument appears to receive additional strength from the practice of our Baptist brethren, (many of them at least) who feeling the need, propriety, and usefulness of such a rite, as we suppose infant baptism to be, have invented one of *their own*, which nearly resembles it excepting in the ceremonial part." Christian Minister's Reasons. P.S. to Advertisement. In BOOTH'S *Pædobap. Exam.* p. 351. "*We seem to need such a rite as Infant Baptism!*" exclaims Mr. Booth. Ut Supra. p. 351.

"Herein pardon, grace, and glory, are promised to such as repent and turn unto the Lord. This he (Peter) calls, by way of eminence, *the* promise; partly on account of the superior value of the blessings engaged for in it, and partly because *it secures the continued succession of them* to the people of God *and their seed to the end of time.*" *Christian Minister's Reasons*, p. 120. BOOTH. *Pædobaptism Examined*, p. 363.

"The Christian, is to his or her family, as the root of these branches; and upon the principles here laid down, he or she being holy, so are they." Christian Minister's Reasons, p. 80. BOOTH'S *Pædobaptism Examined*, p. 374.

ADDISON, LAUNCELOT, D.D., Son of Launcelot Addison, and father of Joseph Addison, of Milestone, in Wiltshire, the Poet and Classical writer. He was born at Mauldismeaburne, in Westmoreland, 1632; died 1703. Of the works of this voluminous writer enumerated by *Robert Watt*, we notice only the following: An Introduction to the Sacrament, 1681. Enlarged 1586. The genuine use and necessity of the two Sacraments, viz., Baptism and the Lord's Supper, with our obligation frequently to receive the latter. Lond. 1697, 8vo. BIBLIOTHECA BRITANNICA.

ATKINS, ABRAHAM, ESQ., of Clapham, England, a distinguished Baptist, who between 1700 and 1720 endowed liberally by his will several Baptist Churches about London, one of which was Unicorn-yard, a Church which annually has contributed from the commencement of that institution to the Baptist Fund. Mr. Atkins will be the subject of reference in our Gazetteer under the Churches endowed, where some account of his will may be given. Most probably his WILL laid the foundation of the PERMANENT Baptist Fund, established in England in 1717, so great is the influence of the single act of one man, as an example in a good work.

ARTICLES OF SMALCALD: "Lay-Baptism is no other than the word of God, with *plunging* into water, according to his appointment and command." *Epitom. Lib. Concord. Christ.* p. 107.

ALIX, author of a work entitled,

Preparation for the Lord's Supper, 1688,—also *Remarks on the Ecclesiastical History of the Ancient Churches of Piedmont. Lond.* 1690, 4*to*. This last work has been profusely quoted by Jones, Robinson, Ivimey, Crosby, D'Anvers, Tombs, Benedict and other Baptist Historians, as affording testimony to the fact that the Churches of Piedmont were chiefly Baptists. This writer however must not be confounded with *Peter Alix*, another French author. See *Bibliotheca Brittanica.*

AGRICOLA, *F.*, most probably, *Francis*, who was, says Watt, a volumnious theological writer. The name is inserted here *F. Agricola*, as quoted by Benedict, p. 926, from Prof. Sears, as a writer against the Anabaptists, A. D. 1591.

AUSTIN, ST. D. AURELIUS, or *Augustine*, an eminent Father of the Church, was born at Tagasta, Nov. 13th, in the year 354; and died of a fever, 28th August, 430, at Hippo, while that city was beseiged by the Vandals. Such was the popularity of St. Augustine, that Panzer enumerates no less than 176 editions of various parts of his works, before 1500. Tertullian was the first and Augustine the second of the Fathers who wrote on baptism, the former certainly against infant baptism, the latter shall answer for himself. It would require a whole number of this work to enumerate his works, and editions of them, so as to give any clear idea of their character and contents. In his "Epistle to Dardanus, *De baptismo parvulorum—the baptism of little ones*," St. Augustine asserts, that "God in a hidden manner infuses his grace into children—in a wonderful manner, he dwells in infants who are baptized." *Dr. Featly, in Dipper's Dipt, pp.* 60, 66, *quoted by Benedict, p.* 263, *ed.* 1848.

ASHTON, THOMAS, a clergyman in the time of the usurpation by Oliver Cromwell in England, born in Lancashire, 1631. He published the following works: *Blood-thirsty Cyrus, unsatisfied with blood, or the boundless cruelty of an Anabaptist's Tyranny, manifested in a letter of Col. John Mason, governor of Jersey, 3d Nov.* 1659; *wherein he exhibits seven false, ridiculous, and scandalous articles, against Quarter-master William Swan, &c. Lond.* 1659, 4*to*. 2. *Satan in Samuel's Mantle; or the Cruelty of Germany acted in Jersey; containing the arbitrary proceedings of John Mason, of a Baptized Church, commissionated to be a Colonel, and sent over into the island of Jersey, Governor, in July,* 1656, *against several Officers and Soldiers in that small place, &c. Lond.* 1659, 4*to*. This man is to be distinguished from another of the same name, who at a period about 50 years later was Rector of St. Botolph, Bishopsgate. See *Bibliotheca Britannica.*

ARNOLD, NICHOLAS, Professor of Divinity at Franeker, was born at Lesna, a city of Poland, 1618; died 1680. He was the author of numerous works. See *Bibliotheca Britannica.* Under the title "*Prof. Arnoldus*," *Booth* quotes this author from a work the title of which is omitted by Robert Watt. "The Baptism of Infants is either commanded here, or no where." On Matt. xxviii. 19, in *Religio Sociniana*, p. 411. BOOTH in Paedobaptism Examined, p. 325. Watt says, Arnold's works were written

chiefly against the Socinian Tenets. *Bib. Brit.*; Benedict, p. 265, represents him as a writer against the Anabaptists.

ARNOLD, WILLIAM, a Baptist minister of England, who was pastor of a church in Westminster, which met first in Goat-street, Horsleydown, and afterwards held its meetings in Unicorn-yard. Of this Church we shall give some account in our *Historical Gazetteer* Art. *Unicorn-yard*. "WILLIAM ARNOLD," says Walter Wilson, "the first minister of this Church, was a worthy and serious man, but destitute of the advantages of a liberal education. He was ordained in Goat-street, Nov. 15, 1720, and continued his pastoral relation till May 17, 1734, when he died at the age of forty-three. Mr. Samuel Wilson preached his funeral Sermon, and has given at considerable length, an excellent character of him, from which we shall make some extracts. "It was his great mercy, and I have heard him often mention it with praise and gratitude, that God met with him about the time of his first settling in the world, and wrought a change in his heart and conversation, surprising to himself, and to all about him. After he had for some time made a public profession of religion in the country, he was taken notice of as a man of uncommon seriousness, especially in the duty of prayer. This engaged the church to solicit a test of his gift in expounding the Scriptures, and meeting with encouragement, he was induced to go out and publish the glad tidings of salvation. He had not long been in this work, before God gave him some remarkable seals to his ministry, which greatly strengthened his faith, and encouraged him to go forward. And now he began to give himself wholly to reading, study, meditation, and prayer; his profiting appeared to all. I might say much of his natural abilities, and I believe every one that knew him will allow, that for ready discernment of men and things, a lively imagination, a solid judgment, a strong, and tenacious memory, he had few equals. And as he has often expressed how thankful he should have been could he have read the sacred oracles in the original languages, so Providence seemed, in a great measure, to make up his defect, by blessing him with an industrious spirit. He thought no pains too much in reading the best English Divines, and consulting the most judicious commentators, to come at the sense of Scripture: And in this he was so successful, that men of the greatest capacity, and the most improved literature, often attended his ministry with pleasure and advantage. His natural disposition was good and his conversation agreeable. An innocent cheerfulness, attended with proper prudence, discovered itself, upon almost every occasion; so that he had as many friends as acquaintances, nor could you be in his company long without improvement and delight. In his family he was a tender husband, and most affectionate father; conscientious and constant in the discharge of his relative duties; and courteous to all. About fourteen years since, he was called by his church to the pastoral office; and though the invitation was very unanimous

and hearty, it appeared to him to be an office which called for thought and deliberation. Accordingly it was some months before he could be brought to accept the charge; nor even then, without calling in the advice of his brethren in the ministry. How he has fulfilled his ministry among you, you are the best judges; and I believe he has a testimony in every one of you, that with the utmost diligence, seriousness, affection and faithfulness, he has declared unto you the whole counsel of God. The more substantial and soul-edifying truths of the gospel, were the subjects he wholly insisted on. Nor was he satisfied with pleasing the ear, but labored in the strength of the Lord, to speak to the heart and conscience, and it was with that spirituality and savor, as abundantly discovered, that he tasted the word of life in his own soul, whilst he held it forth to others. His method was easy, just and natural, his diction strong and masculine, yet plain and familiar; his gesture and deportment graceful and becoming; and as he was furnished with gifts and graces, which rendered him an able minister, so the work of God prospered in his hands. Many converts were gathered in, who dated their first serious impressions to the blessing of God upon his labors. In his occasional labors, he was always attended, much beloved and greatly respected. His work drawing near its close, one indisposition after another seized him, till, at length, the tabernacle began to shake, as threatened with an approaching dissolution. It has been observed by some, that he has hardly ever been well, since the removal of a valuable friend, (Rev. Edward Wallin,) who was dearer to him than a brother; and as there was hardly an affair of importance in which he did not consult him, in life, so there was little difference in their death; both had the mercy to die comfortably, and go off triumphantly. The Monday before he died, he asked his physicians, with the usual cheerfulness, what they thought of him? When they told him there was danger in his case, they were no sooner withdrawn, but he said to his friends, with his hands lifted up towards heaven, and with an air of pleasure and satisfaction in his countenance, 'Now I am going, I am going home, I am going to glory.' Upon this he sent for his children, took a solemn and affectionate leave of them, and with the authority of a minister, and the affection of a parent, recommended to them their duty to God, to one another, and how they ought to walk in the world. Tuesday being appointed by the church as a day of humiliation, fasting, and prayer, on his account, he sent them the following message: 'Tell them that I am now going to my God, and their God; to my Father and their Father; I desire them all to join in praises to God, for the exceeding abundant riches of his grace and mercy to me. I am concerned for that little hill in Mount Sion. They have long been a creditable and reputable Church; they are now so; and it is my desire that they continue in credit and reputation after my decease. I now take my farewell of them, and commit them to the care of the Great Shepherd and Bishop of souls. Let them wait on God, that he may give them a pastor after his

own heart, to feed them with knowledge and understanding. I desire them to show their love and value for me, by uniting in love and affection to one another, and then they may expect to meet death with joy and comfort, as I now do; and so I take my leave of them, expecting to see them in a little time; and that we shall be companions again together, and be for ever with the Lord."

"Wednesday he was in the same frame of spirit, rejoicing in the Lord, and longing for his dissolution. Thursday evening being asked, whether his comfort continued? He answered with his hands lifted up, 'yes, without the least cloud; Satan has not been suffered to interrupt it.' Friday morning, about an hour before he died, he said to some friends, 'You will be asked by the world how I went off? You are my witnesses that I declare with my dying breath, that my firm faith and dependence is on the blood, righteousness and satisfaction of the Lord Jesus Christ, for my acceptance in the sight of God.' After this, thanking them for all their kindness, he wished, in the most affectionate manner, that his God might be their God, and that they might be eternal companions with him in glory. Some of his last words were, 'I am an instance of Sovereign and distinguishing grace, a brand plucked out of the burning.' A few minutes after this he fell asleep in Jesus, and died without sigh, groan, or complaint." Wilson's Funeral Sermon, *pp.* 23–31. Also *Hist. Dissent. Churches, by Walter Wilson, Vol.* 4, *pp.* 231–235.

ANONYMOUS: "That the *letter* of the Scripture is in favor of the Baptists, (or as they are still absurdly called, Anabaptists,) cannot without evasion and equivocation be denied." *London Review*, for June 1776, p. 489. Booth's Pædobaptism Examined, p. 26.

"If we have regard to manner in which the idea of Baptism is naturally adapted to the situation of a guilty creature, zealous to express his abhorrence of sin; or to the general practice of the Jewish, as well as other Eastern nations; to the example of our Lord, and of his disciples; and to the most plain and obvious construction of the Greek language; we shall be inclined to believe that infant *sprinkling* is not an institution of christianity, but a deviation from the original rite, which was performed by *dipping* or plunging into the water. The arguments by which the Paedobaptists support their practice and doctrine appear to us to be *forced* and *violent*, that we are of opinion nothing but the general prevalence of infant sprinkling could have so long supported it." *English Review*, for Nov. 1783, p. 351. Booth, pp. 78, 79.

"This is to make evidence *shift sides*, by turns, just as it happens to favor or thwart our cause." Monthly Review, for Sep. 1783, p. 220 in Booth's *Pædobaptism Examined*, p. 416.

"A child is born—'tis born to die:
Make haste perhaps its end is *nigh*:
Here comes the Curate. Well!
The hov'ring gossips round him stand,
When with his high commissioned hand,
He saves, *one-half*, from hell."

Essay on the Necess. of a Good Life, pp. 99, 110, in Booth's Pædobaptism Examined, p. 359.

"Proving, by confession of all sides, that the Protestant religion is *safer;* because in all positive points of doctrine, the Romanists agree with them, (the Protestants,) but in their additions they stand single by themselves." We say there is a heaven and a hell. It is true say they; but there is also a *purgatory*. We say, we shall be saved by the merits and satisfaction of Christ Jesus. It is true they say; but there are likewise merits and satisfactions of *our own*. We say, the sacraments of baptism and the eucharist, are two proper sacraments, instituted by Christ. It is true say they; but there are five more to be received, &c. In Popery Confuted by Papists, in Booth's Pædobaptism Examined, p. 473.

"The Church of Rome will not acknowledge their points of doctrine to be erroneous, unless we can assign the *time*, and point out the *persons*, who first broached them. If a man be sick of consumption, will he refuse help of the physician, except he can resolve him whether his lungs or his liver were first infected, and show the time when and the occasion how his body grew first distempered." Popery Confuted by Papists, pp. 26–27,—Ed. 2d. Booth's Pædobaptism Examined, p. 407.

ANTHONY, Joseph, one of the noble brotherhood of Baptist ministers in Virginia, whom God deemed worthy to call, in his providence, to bear witness for Christ in prison, where he had been cast, as were Paul, Silas, Peter and others, for the testimony of Jesus Christ and his gospel. He was originally a member of Dover Church, in Goochland county, where he was baptized by Rev. J. Waller, as one of the seals to the joint ministry of Rev. Messrs. Reed and Harriss. He began, at once, to preach successfully. He was a companion first of Mr. Webber and then of Mr. Elijah Baker, in the work of the ministry. He preached in the counties of Chesterfield and those situated between Richmond and Hampton, and afterwards in Henry county. He labored in the Strawberry and Mayo Associations, was pastor at one period of Otter and Burton's Creek Churches, and was annually moderator of Mayo Association. In 1770–'1, he was imprisoned in Chesterfield jail, where he preached to multitudes through the gates, and when his prison-doors were thrown open, and he was urged to escape, he replied in the language of Paul: "They have taken us openly, uncondemned, and have cast us into prison; and now do they cast us out privily? Nay, verily; but let them come themselves and fetch us out," which was eventually done. His life was spotless, useful, and marked by deep-toned piety and devotion, and his common theme of conversation was Christ and him crucified. He was surely one of the Baptist worthies of Virginia. See *Taylor's Virginia Bap. Min. p.* 44, for a sketch somewhat more full and particular in details, of which the above is an abridgment.

ANTHON, Prof. Charles. This well-known editor of many of the chief and most important Greek and other classical text-books, for Universities, Colleges and Acadmemies, is one of a most numerous class of authors whom it is a pleasure to quote, while however, it presents a phenomenon,

defying in its nature explication by the most casuistic of the Jesuits, as a case of conscience involving some principle unknown to our philosophy, to harmonize with their practice their ingenuous concessions. It is taken from Benedict, who quotes it from Campbell and Rice's Debate. "In the course of his debate, Mr. Campbell introduced the following very interesting note from Prof. Anthon, of New-York, in answer to an inquiry made by the gentleman to whom it is addressed." He is a Protestant Episcopalian.

"COLUMBIA COLLEGE,
"*March 25th*, 1843.

"DR. PARMLY,

"My dear Sir,—There is no authority whatever for the singular remark, make by the Rev. Dr. Spring, relative to the force of *baptizo*. The primary meaning of the word is to dip, or immerse; and its secondary meanings, *if ever it had any*, all refer, in some way or other, to the same leading idea. Sprinkling, &c. are entirely out of the question. I have delayed answering your letter in the hope that you would call and favor me with a visit, when we might talk the matter over at our leisure. I presume, however, that what I have here written will answer your purpose.

"Your's truly,
"CHARLES ANTHON."

Benedict. Gen. Hist. Bap. Denom. &c., Ed. 1848, *p.* 248 in note.

ASHDOWN, REV. WILLIAM, of Canterbury, author of the following works: Essay, explaining Jesus' True meaning in the Parables, 1780, 8vo. 2. The Unitarian, Arian, and Trinitarian Opinion respecting Christ examined and tried by Scripture Evidence alone, 1789, 8vo. 3. An Attempt to show that the Opinion concerning the Devil, or Satan, as a fallen Angel, and that he tempts men to Sin, has no foundation in Scripture, 1791, 8vo. This last work is suspicious in its title as to his orthodoxy. 4. "*Proofs that Adults only are included in the design of the New Covenant, or the Gospel Dispensation, and were members of the Church of Christ in the Apostolic Age*, 1792, 8*vo*." Benedict, p. 186, prefixes to this title "New and decisive" proofs, &c., and adds to the above, "in reply to Mr. Williams," he also gives the imprint "Canterbury," and number of pages "47." 5. Two letters addressed to the Bishop of Llandaff, respecting his distinction between the Operation of the Holy Spirit in the Primitive Ministers of Christ, and its operation in men in this day, with an address to Young Persons after Confirmation; (?) which distinction is shown not to have any foundation in the New Testament, 1798, 8vo. BIBLIOTHECA BRITANNICA.

ALCUINUS, or ALBINUS FLACCUS, one of the most learned Englishmen of the 8th century; was born in the north of England; died at Tours, 804. Of the catalogue of his works, the title of two only will be inserted. "Comm. in Ecclesiasten. Bas. 1531, 8vo. Et cum de Baptismi Caeremoniis. Par. 1589. De Sacramentis in Liturg. per Jac. Pamelium. Col. Agr. 1571. Et Col. 1609, 4to. *Bibliotheca Britannica.*

AUSTIN, ABRAHAM, A minister of the General Baptists at Sutton-Colefield, in Warwickshire, England, who about 1785 or 1786 ac-

cepted a call to the pastorate to the Baptist Church, in the Western Division of the city of London, which then met in *Elim Court*, Fetter Lane. (See Art. *Sutton-Colefield*, and *Elim Court* in our *Gazetteer*.) Mr. Austin continued in office in this church in 1809, was sound in the faith and popular, as the prosperity of the church, and number of his hearers evinced. He lectured in addition to the usual services, on Sabbath and Wednesday evenings. In 1788 the meeting-house and church records were destroyed by fire. The church removed to White Lion Court, Wych-street, until 1790, when it returned to its new edifice erected on the old site. It is elevated considerably above the ground, and has an organ behind the pulpit. *See Hist. Dissent. Churches, by Walter Wilson, vol.* 3, *p.* 474.

ASPLUND, John, the earliest statistical writer of the Baptist denomination in America, except Morgan Edwards, was born in Sweden, and drowned in Fishing Creek, Virginia, being precipitated from a canoe in attempting to cross it, 1807. He was bred a merchant, emigrated from his native country to England in 1775, where he was employed as a clerk, joined the British navy either voluntarily or by impressment, probably the latter, and deserted and settled in North Carolina. In 1782, he united with the Baptist Church at Ballard's Bridge, in Chowan county, and was baptized by the Rev. David Walsh, and removing to Southampton, Virginia, entered the ministry, and in 1785 revisited Europe, making the tour of England, Denmark, Finland, Lapland, and Germany. In 1791–1794, he published his first and second Baptist Register, and afterwards settled on the eastern shore of Maryland, and engaging in land speculations became embarassed. If his ministerial gifts did not entitle him to great distinction, yet his labors and zeal in the collection of the materials for his work, deserve the highest commendation, and have rescued from oblivion the most valuable facts, especially in reference to the early history of the Baptists in America. The following extract from the introduction to his Register for 1791, is copied from Mr. Taylor:

"I have long been desirous, and have waited several years to see a publication like the following. And though I was sensible I could publish nothing of the kind without the fatigue and expense of travelling over the greatest part of the continent; yet at the request of many, I have been prevailed upon to make the tour of the Baptist Churches, to obtain the necessary information. With a view to this, I have travelled about seven thousand miles, in about eighteen months, *chiefly on foot*, and have visited about two hundred and fifteen churches, and fifteen associations. I am personally acquainted with two hundred and fifty ministers of our society, so that the Register may safely be depended on in general, though after all, perhaps, a few churches and ministers may be omitted. It is probable also, that the number of members in some churches may not be exact, as some do not associate—others who do, neglect to send forward their number—and some make conscience of number-

ing the people. Having been brought up with a view to the business of merchandize, I have been accustomed to keeping accounts; and I keep now accounts of souls with their faces set Zionward, in preference to those which only respect money or trade. I have a natural turn for travelling, and I am convinced I could not better spend my time, than in itinerating to preach the gospel, and to collect materials which may assist the future historians; and though I have met with many discouragements from narrow-minded persons, whose illiberal souls are not concerned for the public welfare; I appeal to the searcher of hearts, that my principal design is to make the Baptists better acquainted with each other, that union may more generally obtain among them. Southampton, Va., July 4, 1791."

John Asplund, a Swede. He became personally acquainted with 700 Baptist ministers in the United States. See *Baptist Library, Vol.* 1, *p.* 38, *and Taylor's Virginia Baptist Ministers, p.* 242.

BAPTIST. For works under this title, on both sides of the question, see in this work among other *articles*, the following:

Erbery, William.
Plant, Thomas.
Willis, Obadiah, M.A.
Toulmin, Joshua, D.D.
Dale, Anthony Van.
Crosby, Thomas.
Beddome, James, M.A.
Ettringham, William.
Johnson, John.
Farnworth, Richard.
Ivimey, Joseph.
Courcy, Richard de.
Harwood, Edward.
Evans, John.
Kingsford, William.
Edwards, John.
Birt, Isaiah.
Jenkins, Joseph, D.D.
Graham, Rev. John.
Eaton, David.
Edwards, Peter.
Ives, Jeremy.

Art. Baptism.

BAPTISM. For some of the authors and books on this subject, noticed in this volume, consult the following *articles*:

Ruys, Gaulterus.
Bale, or Baleus, John.
Aemstelredamus.
Day, Daye, or Daie, John.
Heron, John.
Servetus, Michael.
Frith, or Fryth, John.
Cassander, George.
Beaucaire, De Peguilon Francis.
Serverus, Alexandrinus.
Fox, John.
Prime, John.
Some, Robert, D.D.
Alcuinus, or Albinus, Flaccus.
Waldegrave, or Waldgrave, R.
Habbocke, William.
Heiland, M.
Hanner, Meredith, D.D.
Burkitt, William.
Hutten, Leon, D.D.
Scultetus, Abraham.
Fotherby, Martin, D.D.
Clyfton, Richard.
Morton, Thomas.
Socinus, Faustus.
Denison, John.
Conrius, Flor.
Burgess, Cornelius.
Paget, John.
Rogers, Daniel, B.D.
Barber, Edward.
Wynell, Thomas.
Blackwood, Christopher.
Cox, or Coxe, Benjamin.
Garner, Robert.

Hobson, Capt.
Philips, George.
Ram, Robert.
Bakewell, Thomas.
Church, John.
Cotton, John.
Geree, John.
Homes, or Holmes, Nathanael, D.D.
Hussey, William.
Lawrence, Henry.
Michael, Stephen.
Tombes, John, B.D.
Grotius, Hugo.
Hoornbeck, John.
Cobbett, Thomas.
Vossius, Gerrard John.
Moore, Thomas.
Cosin, or Cosins, John, D.D.
Chidley, Samuel.
Cooke, William.
Behman, or Bœhman, James.
Cawdry, Daniel.
Hall, Thomas, B.D.
Lyford, William.
Rive, John Joseph.
Ward, Samuel.
Baxter, Richard.
Elderfield, Christopher, M.A.
Ellis, John, Junr.
Sidenham, Cuthbert.
Whistler, Henry, B.D.
Ford, Simon, D.D.
Horne, John.
Punch, Edward.
Goodwin, John.
Griffith, John.
Hammond, Henry, D.D.
Denne, Henry.
Gunning, Peter, D.D.
Houghton, Aylmar.
Pearson, Edward.
Ives, Jeremy.
Florentine, Hieron.
Lawson, Thomas;
Corrie, John, or Corrozet, Gilles.
Anvers, Henry D'
Grantham, Sir Thomas.
Willis, Obadiah, M.A.
Whiston, W. B.
Compton, Henry.
Collinges, or Collins, John.
Hickes, George, D.D.
Carey, Philip.
Resbury, Nathanael, D.D.
Hardin, John.
Towerson, Gabriel.
Cary.
Petto, Samuel.
Wall, Thomas, A.M.
Wall, William, D.D.
Ford, Simon, D.D.
Keach, Benjamin.
Exell, Joshua.
Stubs, or Stubbs, Philip.
Olyfee, John.
Addison, Launcelott, D.D.
Bray, Thomas.
Cicero, Marcus Jullius.
Dell, William.
Slare, Frederick, D.D.
Collins, Hercules.
Keith, George, M.A.
Clarke, Samuel, D.D.
Hewerdine, Thomas, M.A.
Turner, William, M.D.
Salmon, William, M.D.
Dorrington, Theophilus, M.A.
Garner, Robert.
Southcomb, Lewis.
Sutherland, Alexander.
Haddo, James.
Guidot, or Guidott, Thos., M.D.
Welchman, Edward, M.A.
Bennet, Thomas.
Peirce, or Pierce, James.
Dantz, or Dans, John Andrew.
Emlyn, Thomas.
Gale, John, D.D..
Smith, John.
Bingham, Joseph.
Fleetwood, William.
Gaudy, Henry, M.A.
Laurence, R.
Mayo, Daniel, M.A.
Williams, John.

Brett, Thomas, LL.D.
Stebbing, Henry, D.D.
Cantrell, Henry.
Justin, the philosopher.
Borget, Samuel.
Rothwell, Edward.
Cuperiolus, Aug.
Gauldus, Gabriel.
Bessel, Godfrey de.
Trapp, Joseph, D.D.
Silvester, Tipping, M.A.
Burroughes, Joseph.
Bradbury, Thomas.
Bulkley, or Bulkeley, Charles.
Clayton, Robert.
Moody, James.
Taylor, John, D.D.
Penn, William.
Fothergill, Samuel.
Relly, James.
Walker, Samuel, A.B.
Brown, John.
Bigland, Ralph, Esq.
Huddleston, John.
Addington, Stephen, D.D.
Barker, Thomas.
Stennett, Samuel, D.D.
Johnson, John.
Courcy, Richard de.
Jenkins, Joseph, D.E.
Pathey, Richard, D.D.
Carter, John.
Wakefield, Gilbert, A.B.
Moffat, Rev. J. M.
Kirkpatrick, H.
Toulmin, Joshua, D.D.
Applegrath, Robert.
Duke, William, LL.B.
Pirie, Alexander.
Robinson, Rev. Robert.
Miller, William.
Kinghorn, Joseph.
Martin, John.
Mather, Cotton, D.D.
Pearson, Edward, B.D.
Tirwhitt, Robert, M.A.
Edwards, Peter.
Macrae, David, M.A.
Wortlake, Thomas.
Burham, Richard.
Dobell, Joseph.
Evans, Rev. John, M.A.
Harm, J.
Hutton, George, B.D.
Morris, Rev. John, M.A.
Scott, John, M.A.
Posthelwaite, Richard.
Miller, William.
Towerson, Gabriel.
Innes, Rev. William.
Marsh, Herbert, D.D.
Lawrence, Richard, LL.D.
Biddulph, Rev. Thomas.
Pott, Rev. Joseph Holden, M.A.
Morgan, Hector Davies, M.A.
Amalarius, Fortunatus.
Bullinger, Henry.
Coleyne, Archbishop of.
Coverdale, Miles, or Myles, D.D.
Cratoaldus, Valent.
Fowler, Christopher.
Haldane, James A.
Hall, Rev. Robert, M.A.
Hardy, Robert.
Harrison, Richard.
Mulham, Rev. John.
Musculus, Wolfgangus.
Palmer, John.
Panvinius, Oniphrius.
Smith, Richard, D.D.
Stevens, John.
Waldgrave, Robert.

Under the *Art.* Books in this work will be found the most full and complete list of authors on the baptismal question ever yet published, by several hundred names. See also a catalogue more full under Pædobaptist, also, Articles, *Infant Baptism, Anabaptism, Baptism, Anabaptist,* and *Baptism,* in this work.

BAYLE, Peter, born at Carla, a small town in the county of Foix, betwixt Pamiers and Rieux, 18th November, 1647, died 28th Decem-

ber, 1706, and was buried in the French church at Rotterdam. Of his works, that which has made him universally known in the republic of letters is his "DICTIONARY HISTORICAL AND CRITICAL." The edition before us is that of Mr. DES MAIZEAUX, printed at London, MDCCXXXIV. It is in 5 vols. folio, making upwards of 4000 pages. Maizeaux says:—"Besides the editions of 1697 and 1702, which he published himself, it was printed at Geneva in 1715, at Rotterdam in 1720, at Amsterdam in 1730, and is just now reprinted in France, so that there have been six impressions of it, in six and thirty years; an honour which perhaps was never done to any other book of such a bulk. To these editions may be added the English Translation, published in 1710. The article in this work under the title "ANABAPTISTS," with the *Comment and Notes* is valuable, not so much for its historical correctness, or true account either of the origin, history, or doctrines and practices of the *Anabaptists* or Baptists, as for the notice of books and authors most against them, but some by them. Seized with the madness peculiar to nearly all Pedoptist authors, especially in his times, he begins at Munster, and takes the heads of all the legendary stories of the calumniators without discrimination. We shall quote this article extensively here on three heads, and in our history on another. He says (vol. 1, p. 208) "*The books which have been written against this sect, and against its doctrines are innumerable.*" This was published 1697. In note (k) same page, he says: *I have pointed out some in note* (*c*)." Note ("c") refers to Munster, and he notices books which give accounts of the *Anabaptists* there. He says: "See particularly the letter written to *Erasmus* by *Conrad Heresbachias* (he was Governor of the sons of Duke of Cleves, afterwards Counsellor to the Duke, and was at the seige of Munster) in the year 1536, and which was printed at *Amsterdam*, in the year 1637, *cum Hypomnematis de notis Theologicis, Historicis, ac Politicis, Theodori Strackii, Pastoris Pudericensis.* See likewise *Lambert Hortensius's* book, *De Tumultibus Anabaptistarum*, that of *John Wigand, De Anabaptismo* Publicato, and the relation of *Henry Dorpius*, a citizen of *Munster*, published in the year 1536!" This note ("c") is on page 286, vol. 1. There is added to it a note over "REM. CRIT." which indicates that it was contributed by the critics to his original publisher of the first edition, and with his consent inserted in the second edition. It is as follows: "Mr. Bayle has omitted, through inadvertence, I believe, a *Latin* Heroic Poem, in two books, composed by *Herman Kersenbroeck*, recited by the author in a full assembly of the university of COLOGNE, in the year 1445, in 8vo. This piece is dedicated to the Bishop of *Munster* and *Osnaburg*, *Francis*, Count of *Waldeck;* and the title is: *Belli Monasterienis contra Anabaptistica, Monstra Gesti brevis atque succincta descriptio.*" Two things are worthy of remark upon the notes; 1. That 101 years elapsed between the *date* of the *Heresbachius* letter to *Erasmus* and its *publication*, which leaves room for doubt and suspicion as to its complete authenticity, and freedom from interpolations, if not a pious

fraud. 2. The date of the *Latin Poem* above is fixed at 1445. If so, the Anabaptists date 80 years prior to the *Munster* affair, and the poem was rather a prophecy. We have the date as it is printed. It may be typographically in error, placing 1445 for 1545, or 1645. This however will be noticed in another place in our history, under head of 1445, or perhaps under *Art.* KERSENBROECK in this volume. We refer back to the continuation of "Note (K)" above quoted, page 291, vol. 1. He continues—"*Herman Modaeus* wrote a book *De initiis Sectae Anabaptistica. Andrew Meshovius* wrote in Latin, *An History of the Anabaptists.* An anonymous author published, in *Dutch, The* Anabaptist *Succession,* printed at *Cologne*, in the year 1603. There is likewise a book in *Dutch, De Origine et Progressu Sectarum inter Anabaptistas. Mr. Ottius,* professor at *Zurich,* compiled the Annals of this Sect, down to the year 1671. All these works are taken notice of, either by Hornbeck (in *Summa Controversiarum*), or by *Micraelius* (in *Syntagmate Histor. Eccles,*) or by *Spanheim*(in *Elencho Controversarium.*) I do not find that they mention a book, which *Cassander* describes after this manner: "De Origine vero hujus Anabaptisticae Secta, ejusque Progressu, and quae ex hoc capite monstra quam varia et absurda atque inter se pugnant prodierunt, luculente, copiose, Summaque cum fide scripsit Nicolaus Blesdick, qui, quod aliquando hujusmodi errore per imperitiam aetatis deceptus fuerit, eo nunc instructor & vehementior est in iis erroribus refellendis, id quod ei cum B. Augustino est. (G. Cassander, Epist. Dedicat, Tractat de Baptismo Infantium. *As to the Origin and Progress of this sect, with the various absurd and discordant monsters which it has produced, they have been clearly, fully, and faithfully described by Nicolas Blesdick, who having been formerly deceived by this error, through the unskillfulness of youth, was the better qualified, and the more eager to oppose it; a circumstance common to him with St. Austin.*" *Hornbeck* mentions only *an history* of David George, composed by *Nicolas Blesdick*, son-in-law of this *David,* and published by *Revius.* (Hornbeck *Summa Controv.*, p. 373.) *An History of the* Anabaptists in *French*, was published at *Amsterdam*, in 1695, and one more ample in 1700. The Authors who have wrote against them are *Zwinglius, Luther, Calvin, Melancthon, Oecolampadius, Urbain Regius, Justus Menius, Bullinger, John Lascus, Guy De Bres, Taffinus, Hunnius, Osiander, Clopperbourg, Spanheim,* and several others, whom it would be tedious to recount. (Hornbeck *Summa Controv.* p. 394, AND JOHN VAGET *in the Thesis which he maintained at Wittemburg in* 1688, *de Secta Mennoritarum.*) But I must not forget a book called *Babel,* published in the year 1621, by *Herman Faukelius,*minister of *Middlebourg,* and one of the fathers of the Synod of *Dort.* He shows in this work, the prodigious variety of opinions which prevails among the *Anabaptists.* The latter appealed from him to a Confession of Faith which they published in 1624, at *Amsterdam.* They made reprisals, for they published *a Babel of Pædobaptists.* (*Those who hold Infant Baptism.*) The Author of

it was *Antony Jacob*, (an Anabaptist teacher and physician at Amsterdam.) Observe that, at first, they wrote but few books, at length they produced several authors, and published many books, some didactic, or historical, others polemical. They printed at *Horn*, in 1624, *A Confession* of Faith, which they confirmed by passages of Scripture, and other authorities. At the end of twelve years, they published another (at Dort) to show the agreement of their sentiments. There have appeared *Apologies for their Confessions;* likewise *Catechisms* and *Manuals of Religion.* They refute the Declaration of *Zurich*, 1644. Abraham de David, (he prefixes three initial letters, G. V. V. i.e. *Gerard Vryburg, Hottingeri. Biblioth. Theolog.*) One of them published a book, the same year, against a minister of *Haerlem* named *Bontemps*, entituled "Smegna Holandicum contra masculas quas P. Bontemps Mennonitis Adspersit. *The Dutch soap against the Aspersions* which PETER BONTEMPS *has thrown upon the* Mennonites. The same minister was attacked in other works; in the *Absterio Accusationum gravium Petri Bontemps, facta per P. V. K.* 1643; the *Confutatio argumentorum quibus P. Bontemps probare conatur, Anabaptistas injuriosos esse in Deum et Homines*, 1643. The *Spargia ad abluendas Maculas Petri Bontemps contra certam Anabaptistarum Sectam;* The *Judici Henrici Lixivium contra ejusdem maculas;* and the *Probatio Lixivii D. Bontemps ubi per G. V. V. fidei potissimum Authoris & Methodus agendi Solicitatur.* (*Biblioth. Theolog.*)—*Bayle's Dictionary Historical & Critical Des Maizeauz edition Lond.* 1734, *Vol.* 1, *Art. Anabaptists, p.* 289. On page 288 he says: "*The Protestant Divines have zealously opposed this sect in the United Provinces, and have obtained several edicts to restrain it.*" Let it be observed here, that neither BAYLE nor any before him (1697) ever thought of regarding the Anabaptists, or, as Bullinger first called them, *Baptists*, either as PROTESTANTS or *Reformers.* They regarded the *Papists*, and *Anabaptists*, and *Pagans*, as three sides of a triangle, within the lines of which no Protestant, Reformer or Christian could find any thing whatever that was not inimical to the Protestant Reformation, and hoped that Luther and his cotemporary reformers would, in removing Popery, do so fully and not stop halfway between Popery and Anabaptism, or Baptist Apostolical ground. In this they were sadly disappointed, nor were the Protestant Reformers less chagrined when their vain hope of bringing the Anabaptists half way from Apostolical Christianity towards Rome, under the leadership of Luther and Zuinglius, Calvin, Bullinger, Oecolampidius, and their confederates failed. Bayle says ("Note H," vol. 1. p. 288,) "They have often challenged the Anabaptists to disputation. The Synod of *Horn* passed an Act hereupon, and even had recourse to the authority of the Governor. "Ecclesiae nostrae semper bonum ac utile censuerunt, Adversarios ad Disputationem & Colloquare provocare. Synodus Hornana, a. CIↃ IↃ LXXX, & a. CIↃ IↃ LXXXVI, implorata eum in finem Gubernatoris Theod. Sonnoyi auctoritate—decernit provocandum &c. (He places the Synod of 1576 after

that of 1580.) Three or four Synods passed the like Acts before the end of the XVIth century. The Churches thought proper, in the year 1599, to compose a work comprehending a body of *Anabaptist Controversies.* ARMINIUS, Minister of Amsterdam, undertook it and began it; but laid it aside when he was made Professor of Divinity at *Leyden*, and alleged the reasons in the Synod of Alcmaer in 1605, why he could not go on with such a work. The Synod of Enchuyse, in the year 1624, employed two ministers to examine the confessions of the Mennonites. One of them being left alone in 1826, demanded a new partner; the Synod of Amsterdam, in 1628, appointed *Dorestaar* to be his assistant. They applied themselves diligently to their commission, and published a very good book in *Dutch*, in the year 1637. It is a body of *Anabaptist* Controversies, in which the variations of this sect are exactly distinguished. The author who tells us these particulars observes, that the Churches, in conjunction with the secular arm, took care that this sect should not increase; they stand sentinel, *says he*, to check it, if it produces new branches, or attempts to exceed its bounds. *Pro coercendis aut noviter pullulantibus aut sua pomaeria extendentibus juxta cum Politicis Ecclesiae vigilant.* (Hornbeck, *Summa Controvers. p.* 391.) He adds, that the Synod of *Friesland* is perpetually soliciting the States of that Province to revive the Edict, which was published against the *Anabaptists* in the year 1598; and that they press the execution of it, with regard to the new Assemblies, and new Places of Worship, which this sect has ventured to set up. He adds farther, that it being discovered that the Synod of the *Anabaptists* held at *Haerlem*, in the month of July, 1649, had set up several new Congregations, it behoved the orthodox Pastors to restrain, by some measure or other, these innovations, and the rather as they were authorized to do so by an Edict of the year 1651, by which their High Mightinesses decree, that the sects should be restrained, and not suffered to spread. *Sectas Cohibendas et in Ordinem religendas neque permittendum ut in plura loca quam nodie sunt diffudantur.*—(Hornbekius in *Summa Controversia*, p. 392.) After the same manner, the Protestants, in *France*, were forbid all places of Religious Worship, which they could not prove they were in possession of, at the time of the Edicts. See *Voetius's Politica* Ecclesiastica, Book 4, part 1, p. 538,) in which he examines, whether this sect ought to be tolerated; he distinguishes upon it; but, generally speaking, he inclines most to the negative." (Hornbeck, *Summa Controvers.*, is quoted as authority for the above, p. 394, 395, 396, 391, 392,) Bayle's Dic. vol. 1, p. 288. See ARTS. CASSANDER, DE BRES, OTTIUS, BEUNING, and references from them, in this work, also MORERI & *Prateolus.*

BARROW, DAVID, a Baptist minister, first in Virginia, and afterwards in Kentucky; died in 1814, aged about 75 years. He began to preach in Brunswick County, Virginia, about 1771, and was pastor successively of South Quay, Mill-swamp, and Black Creek churches in Virginia, and over others in Kentucky, to which he removed in 1797. He was in Keku-

kee, Portsmouth, and other Associations. In Nansemond river, near the mouth of James river, he and one of his brethren in the ministry were taken from the place of preaching by a company of enemies of the Baptists, and after singing profane songs in mockery, they ducked Mr. Barrow twice in water and mud, and nearly drowned, and otherwise inhumanly treated him as was also his friend. The women of the congregation were overwhelmed with fright. The mob consisted of about 18 Episcopalians. After this indignity they forced Mr. Barrow and his fellow-laborer to depart, wet and muddy. The providential judgment of God caused the death of several of these stout men in a few weeks, imprecating God's vengeance upon them. Mr. Barrow was favorable to the cause of domestic missions, the support of the ministry by the churches, and liberality and improvement among Christians. In Kentucky he was identified with the Baptists, who styled themselves "Friends to Humanity or Emancipators," which was unfortunate, and gave both him and his brethren trouble on his account. His varied gifts and talents were scarcely excelled in Virginia or elsewhere, and rendered him popular and extensively useful, but above all his piety inspired his eloquence by the power of a godly life. Taylor's Lives, Va. Bap. Min's. p. 155, 157.

BAMPFIELD, FRANCIS, author of 1. His judgment for observation of the Jewish Sabbath, with Mr. Ben's Answer. Lond. 1672.—2. All in One, all useful sciences and profitable Arts, in one book of Jehovah Aelshim, 2 parts. Lond. 1677, fol.—3. Historical Declaration of the Life of Spin Asher. Lond. 1681, fol.—4. Grammatical opening of some Hebrew words in the Bible. BIBLIOTHECA BRITANNICA. A more complete list is given by Walter Wilson, in his History of Dissenting Churches, vol. ii. p. 591, in a note. "WORKS.—1. His Judgment for the Observation of the Jewish, or Seventh-day Sabbath; with his Reasons, and Scriptures for the same. In a Letter to Mr. William Ben, of Dorchester. 1672, and 1677. 8vo.

2. The Open Confessor and the True Prisoner; a Sheet written in Salisbury Jail. 1675.

3. All in One: All useful Sciences and profitable Arts, in one Book of *Jehovah-Aeloim*, copied out, and commented on in created Beings, comprehended and discovered in Fullness of Perfection of Scripture-knowledge. 1677. Folio.

4. A Name and a New One: or an Historical Declaration of Life, especially as to some eminent Passages relating to his Call to the Ministry. 1681.

5. The House of Wisdom: The House of the Sons of the Prophets, An House of exquisite inquiry, and of deep research; where the mind of *Jehovah-Aeloim* in the Holy Scripture of Truth, in the Original words and Phrases, and their proper Significancy, is diligently studied, faithfully compared, and aptly put together for the further promoting and higher advancing of Scripture-Knowledge, of all useful Arts, and profitable Sciences, in the Book of Books, the Word of Christ, copied out and commented upon in created Beings. 1681.

6. The Free Prisoner: A Letter written from Newgate. 1683.

7. A just Appeal from lower Courts on Earth, to the highest Court in Heaven. 1683.

8. A Continuation of the former just Appeal. 1783.

9. A grammatical Opening of some Hebrew words and Phrases in the beginning of the Bible. 1684.

"This pious confessor," says Walter Wilson, "descended of an ancient and honourable family at Portimon, in Devonshire, and was born about the year 1614. Being designed for the ministry from his birth, in which his own inclination concurred, he was sent at sixteen years of age, to Wadham College, Oxford, where he entered as commoner, in 1631, and in 1638 took his degree in Arts. Upon leaving the university, he received orders in the Church of England, being ordained deacon by Bishop Hall, and presbyter by Bishop Skinner. Soon afterwards he was preferred to a living in Dorsetshire, of the yearly value of one hundred pounds. There he took great pains in the instruction of his people, and in the promotion of true religion. Having a small annuity of his own, what income he derived from his living, he spent in acts of charity, by giving Bibles and other good books to his parishioners; setting the poor to work; and relieving the necessities of those who were disabled; not suffering a single beggar in his whole parish. At the beginning of the civil wars Mr. Bampfield was a zealous loyalist; insomuch that he hesitated about the propriety of paying taxes imposed by the parliament. He appears also to have been a zealous Conformist, and read publickly the Common-prayer longer than any other minister in Dorsetshire. For this his zeal, he was rewarded with a prebend in the Cathedral of Exeter, to which he was collated, 15th May, 1647. At length, however, he began to see that the Church of England needed reformation in doctrine, worship, and discipline, and as became a faithful minister, set about it heartily, making the laws of Christ his only rule. But he met with much trouble and opposition. Wood intimates that Mr. Baxter was the means of gaining him over to the parliament. In 1653, he took the engagement. Soon afterwards, the living of Sherborne, in the same county, become vacant by the death of Mr. William Lyford, he was earnestly solicited by the parishioners to remove thither. This place was very populous, and consequently required more labour, though the income was smaller. But as there was a prospect of doing more good, and the people were very urgent, after waiting two years, he accepted their call, and removed thither in 1655. Here he continued with universal acceptance, as well as great success, till the Uniformity Act took place; when being utterly dissatisfied with the conditions it imposed, he took leave of his own sorrowful congregation, on the Lord's-day previous to Bartholomew-day, 1662. He also quitted his prebend in Exeter cathedral, of which he had been deprived by the parliament, but he became repossessed by the Restoration.

Mr. Bampfield's former character for loyalty, his opposition to the parliament, and to Oliver Cromwell, proved now no sort of protection to him; but he suffered more on account of non-conformity than most other Dissenters. Soon after

his ejectment, he was apprehended and imprisoned for worshipping God in his own family. During his confinement he experienced several instances of injustice and cruelty, of which a particular account may be seen in the "Conformist's Plea for the Nonconformists." (See Conformist's fourth Plea, p. 46.) Mr. Bampfield afterwards suffered eight years imprisonment in Dorchester jail, which he bore with remakable patience and courage. In the prison he preached almost every day, and success attending his labors, he gathered a church there. Upon his discharge in 1675, he went about preaching the gospel in several counties; but for this crime he was soon apprehended again in Wiltshire, and imprisoned at Salisbury; where on account of a fine, he continued eighteen weeks. During this time he wrote a letter, which was printed, containing an account of his imprisonment, and the joy he experienced in his sufferings for Christ. "At length," (says Mr. Wood,) "retiring to London, the common refuge of such people, he preached in conventicles there, was several times committed upon that account, and continued a prisoner for about the last ten years of his life. He was always a person strangely fickle and unsteady in his judgment, that he was first a Churchman, then a Presbyterian, afterwards an Independent, or at least a side with them, an Anabaptist, and at length almost a complete Jew, and what not. He was also enthusiastical and canting, that he did almost craze and distract many of his disciples by his amazing and frightful discourses." (See Wood's Athenae Oxoniensis, vol. 2, p. 755.) This railing caricature is in perfect keeping with the spirit of Wood whenever he comes to notice any who dissented from his views, especially Baptists. Mr. Bampfield, by the most natural process, on beginning to see the false foundation of Episcopacy, went step by step from Presbytery to Independency, and as necessarily became a Baptist; as to his Judaism, he was a 7th day Baptist. Mr. Wilson says, "the candid reader will make all due allowances for the distorted picture drawn of this good man, by the Oxford libeller. We see so much of his abusive language that it becomes rather the object of contempt than of serious confutation. After his removal to London, Mr. Bampfield preached privately several years with great success; and gathered a congregation that met on the seventh day, first at Devonshire Square, and then at Pinner's Hall. Here also persecution followed him. On the 17th of February, 1682, a constable and several men with halberts, rushed into the meeting-house while he was preaching, and ordered him in the King's name to come down. He answered that he was discharging his office in the name of the King of kings. The constable telling him that he had a warrant from the Lord Mayor, Mr. Bampfield replied, "I have a warrant from Christ who is *Lord Maximus*, to go on," and so proceeded in his discourse. The constable then desired one of the officers to pull him down; when he repeated his text. Isa. lxiii. 4. *The day of vengeance is in his heart, and the year of his redeemed ones is come;* adding, "He will

pull down his enemies." They then seized him and took him with six others, before the Lord Mayor, who fined several of them ten pounds, and desired Mr. Bampfield to be gone. In the afternoon they met with a fresh disturbance in the same place. An officer, though not without trembling, seized Mr. Bampfield, and led him into the street; but the constable having no warrant dismissed him, and he finished the service in his own house. On the 24th of the same month, he was again taken from his pulpit, Pinner's Hall, and led through the streets with his Bible in his hand; great multitudes following him, and some saying: "See how he walks with the Bible in his hand like one of the old martyrs." The session then sitting, he was put to the bar, and after examination, committed to Newgate. After his liberation, Mr. Bampfield returned to his work as usual; and on the 17th of March, 1683, with several other persons, was committed again to Newgate for refusing the oaths of allegiance and supremacy. At the ensuing Old Bailey session, they were all indicted, tried, and by direction of the judge found guilty. On the 28th of the same month, they were brought to the bar to receive sentence, which the Recorder, after aggravating their offence, and casting reflection upon scruples of conscience, read as follows: "That they were out of the protection of the King's Majesty; that all their goods and chattels were forfeited during life; that they were to remain in jail during their lives or during the King's pleasure." Upon this Mr. Bampfield would have spoken, but there was a great outcry, "Away with them, put them away from the bar, we will not hear them." While they were thus thrusting them away, Mr. Bampfield said, "The righteous Lord loveth righteousness, the Lord be judge in this case" They were then re-taken to Newgate, after being kept ten hours in the bail-dock, a cold and loathsome place, where they received great injury. Mr. Bampfield being of a tender constitution, could not long endure the hardships to which he was exposed; but quickly fell a sacrifice to the barbarities of those in power: being as much a martyr for the faith of Christ, as any of those confessors who suffered under the heathen emperors, in the early ages of the Christian Church. Of what sort of materials must that church be composed which could sanction such proceedings? Surely the blood of this righteous man will be required of some one; and tremendously awful will be the retribution! How will the bishops and judges of those times, and how will their "most religious and gracious King," (as saith the Liturgy of the Church of England,) appear in that day, when *the earth shall disclose her blood: when* the Lord *maketh inquisition for blood, he remembereth them: He will avenge the blood of his Saints!*

Our faithful martyr was translated to heaven on Saturday, 16th day of February, 1683–4. His age was lengthened out to the full period allotted to man; the days of his pilgrimage being three-score years and ten. His body was interred amidst a vast concourse of spectators, in the burial ground behind the Baptist meeting-house, Glass-house yard, Goswell-street.

Mr. Bampfield was much lamented by his fellow prisoners, as well as by his friends in general. All who knew him were convinced that he was a man of serious piety, and deserved a better treatment than he met with. He was a man of great learning and judgment, and one of the most celebrated preachers in the West of England. After he became a Baptist, and a Sabbatarian, he lost much of his reputation amongst his former friends, but preserved his integrity to the last. His works discover him to be a man of considerable abilities." Walter Wilson's History of Dissenting Churches, *vol.* 2, *p.* 586–591. Bibliotheca Britannica. Athenae Oxon.

BAXTER, Richard, of Kidderminster, an eminent Nonconformist Divine, and most voluminous author, was born in Shropshire, 1615; died 1691. His earliest work was published in 1638. His numerous works with a life have been recently reprinted in upwards of twenty-six large 8vo. volumes. Those coming within the scope of this article, are: 1. "Scripture Proofs of Infants' Church Membership and Baptism, against Mr. Tombes. 2. Treatise on the Sacraments. Lond. 1657, 4to. 3. More Proofs for Infants' Right to Baptism. Lond. 1675. 4. Review of the State of *Christian* (?) Infants. Lond. 1676." "His works on Baptism," says Benedict, "were so frequent and severe, that he acquired the title of the great *maul* of the Anabaptists. Tombes and D'Anvers were his principal opponents. The following passage in reply to D'Anvers has often been quoted by succeeding paedobaptist writers: "For my part, I cannot find, in my small reading, that any one divine, or party of men, did certainly oppose or deny infant baptism for many hundred years after Christ. And again; that the world may now see what a cause you put such a face upon, when you cannot bring the least proof of so much as one man (much less of societies, and least of all godly societies,) that once oppose or deny infant baptism, from the Apostles' days till about Luther's time. And further, I am fully satisfied, that you can not show me any society (I think not one man) that ever opened their mouths against the baptism of infants till about two hundred years ago or thereabouts; which confirms me much that it is from the Apostles' time, or else some one would have been found as an opposer of it." Baxter's Plain Scripture Proof of Infant Baptism, pp. 157–261–266. D'Anvers, p. 367. Benedict, p. 266.

"In our baptism, we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, we are *dead and buried to sin.* They (your lusts) are *dead and buried* with him, for so your baptism signifieth; in which you are *put under the water*, to signify and profess, that your old man is dead and buried. We are raised to holiness by his spirit, as we *rise out of water in baptism.*" *Paraphrase on New Test.* at Rom. vi. 4., Col. ii. 12., 1 Pet. iii. 21. Booth in Pædobaptism Examined, p. 47.

"We grant that baptism then, (in the primitive times,) was by washing *the whole body;* and did not the differences of our cold country, as to that hot one, teach us to remember, *I will have mercy*

and not sacrifices, it should be so *here*. It is commonly confessed by us to the Anabaptists, as our commentators declare, that in the Apostles' times the baptised were *dipped over head* in the water, and that this signified their profession, both of believing the burial and resurrection of Christ; and of their own present renouncing the world and flesh, or dying to sin and living to Christ, or rising again to newness of life, or being buried and risen again with Christ, as the Apostle expoundeth in the forecited texts of Col. iii (Col.ii.) and Rom. vi. And though (as is before said) we have thought it lawful *to disuse* the manner of dipping and to use less water, yet we presume not to change the use and signification of it." *Paraphrase on the New Test.* at Matt. iii. 6. *Disputations of Right to Sacram.* p. 70. Booth Pædobaptism Examined. p. 91.

"My sixth argument shall be against the usual manner of their baptizing, as it is by dipping over head in a river, or other cold water. That which is a plain breach of the sixth commandment, *Thou shalt not kill*, is no ordinance of God, but a most heinous sin. But the ordinary practice of baptizing over head in cold water—that which is a plain breach of the sixth commandment, therefore it is no ordinance of God, but an henious sin. And as Mr. Cradock in his book of *Gospel Liberty* shews, the magistrate *ought to restrain it*, to save the lives of his subjects—that this is *flat murder*, and no better, being ordinarily and generally used, is undeniable to any understanding man. And I know not what trick a covetuous landlord can find out to get his tenants to die apace that he may have new fines and heriots, likelier than to encourage such preachers, that they may get them all to turn Anabaptists. I wish that *this device* be not it that countenanceth these men. Catarrhs and obstructions, which are the two great fountains of most mortal diseases in man's body, could scarce have a more notable means to produce them, where they are not, or to increase them where they are. Apoplexies, lethargies, palsies, and all comatous diseases, would be promoted by it. So would cephalalgies, hemicranies, phthises, debility of the stomach, crudities, and almost all fevers, dysenteries, diarrheas, colics, iliac passions, convulsions, spasms, tremors, and so on. All hepatic, splenetic, pulmoniac persons, and hypocondriacs would soon have enough of it. In a word, it is good for nothing but to *dispatch* men out of the world that are burthensome, and to *ranken* church yards. I conclude, if *murder* be a sin, the dipping ordinarily in cold water over head in England is a sin: and if those who would make it men's religion to *murder themselves*, and urge it on their consciences as their duty, are not to be suffered in a commonwealth, any more than *highway murderers;* then judge how these Anabaptists, that teach the necessity of such dipping, are to be suffered. My *seventh* argument is also against another wickedness in their manner of baptising, which is their dipping persons *naked*, as is very usual with many of them, or *next* to naked, as is usual with the modestest that I have heard of. If the minister must go into the water with the party, it will certainly tend to his *death:* though they may

escape that go in but once—would not vain young men come to a baptizing to see the nakedness of maids, and make a mere jest and sport of it." Plain Scripture Proof, p. 134–137. Booth in Pædobaptism Examined. p. 117 et seq.

"We grant that baptism then (in the primitive times) was by washing the whole body; and did not the difference of our *cold* country as to that hot one, teach us to remember, *I will have mercy and not sacrifice*, it should be so here." *Paraphrase* on the New Test. at Matt. iii. 6. Booth Paedobaptism Examined, p. 137.

"If there can be *no example* given in Scripture, of any one that was baptized without the profession of a saving faith, nor *any precept* for so doing; then must we not baptize any without it. But the antecedent is true; that giveth us the least intimation that ever man was baptized without the profession of a saving faith, or that giveth the least encouragement to baptize any upon another faith." *Disputat. of Right to Sac.* p. 149, 151. Booth *Pædobaptism Examined.* p. 169.

"What man dare go in a way which hath neither *precept* nor *example* to warrant it, from a way that hath full current of both?" *Plain Scrip. Proof*, p. 24. Booth Pædobaptism Examined. p. 174.

"If the very baptism of infants itself, be *so dark* in Scripture, that the controversy is thereby become *so hard* as we find it; then to prove not only their baptism, but a new distinct end of their baptism,—will be a hard task indeed." N.B.—This acknowledgment is contained in his book, entitled, Plain Scripture Proof of *Infant Church membership and baptism*, p. 301. Booth *in Pædobaptism Examined*, p. 182.

"Some sober men, no way inclined to Anabaptism, do think that we ought not to call the sacraments *seals*, as being a thing not to be proved by the word." Apology against Mr. Blake, § lxiv, p. 118. Booth *Pædobaptism Examined*, p. 312.

"This is not like some occasional historical mention of baptism, but it's the very *commission* of Christ to his Apostles, for preaching and baptising, and purposely expresseth their several works, in their several places and order. Their first task is *by teaching* to make disciples, which are by Mark called *believers*. The second work is to *baptize* them, whereto is annexed the promise of their salvation. The third work is to teach them *all other things* which are afterward to be learned in the school of Christ. To contemn *this order*, is to renounce *all rules of order*; for where can we expect to find it if not *here?* I profess, my conscience is fully satisfied from this text, that it is *one sort* of faith, even *saving* that must go before baptism, and the profession whereof the minister must expect." Disputations of Right to Sac. p. 149, 150. Booth *Pædobaptism Examined*, p. 315.

Lastly, "they (the Baptists) do plainly play the *devil's* part, in accusing *their own children* and disputing them out of the *church* and *house* of God, and out of his *promises* and *covenant*, and the privileges that accompany them; and most ungratefully deny, reject, against the mercies that Christ, hath purchased for their children, and made over to them." Plain

Scripture Proof, p. 13. Booth, *Pædobaptism Examined*, p. 375.

The *faith* of the parent (he makes,) the condition of the children's church-membership and of their salvation. Plain Scripture Proof, p. 315. Booth, *Pædobaptism Examined*, p. 453.

"Methinks men should desire to go on the *surer* side of the hedge; and feeling where there is no law, there is no transgression, for being nothing else but a transgression of the law, they should conclude, that it is certainly no sin, and therefore *safest*, to let go those additions which no law enjoineth. But on the other side, that it may be a *dangerous* sin to use them; both as being an accusation of Scripture as *insufficient* and as *adding* to God's worship. If, when his worship was so much ceremonious, he yet layeth a charge to do whatever he commanded, and add nothing thereto, nor take aught therefrom: (that is not *to* or *from*, the *words commanding* only, but also the *work commanded*) is it likely, then, that he will be less jealous in this now." *Plain Scripture* Proof, p. 303. Booth in Pædobaptism, p. 475.

"Upon the review of my arguments, upon the controversy about Infant Baptism," says the famous Nonconformist, "I find that I have used too many provoking words, for which I am *heartily sorry*, and *desire pardon* of God and him." i.e. Mr. Tombes, in Crosby's *Hist. Bap.* Vol. iii. Pref. p. 55.

BLACKWOOD, Christopher.—To him is ascribed by Robert Watt, M.D., the authorship of the following works: 1. The Storming of Antichrist in his strongest Garrisons, of Compulsion of Conscience, and Infants' Baptisme, 1644. 2. Apostolical Baptisme; or a sober Rejoinder to a Treatise written by Mr. Thomas, intituled, Infants' Baptisme freed from Antichristianism. Lond. 1645. 4to. (See Blake, *Thomas*). 3. Some Pious Treatises on Sermons. Lond. 1654, 4to. 4. Sermons on the Ten first chapters of St. Matthew. Lond. 1659, 4to. (See Bibliotheca Britannica.) Benedict, p. 145, in his Genl. Hist. &c. 1848, gives the title of the work on Apostolical Baptism in answer to Mr. Blake, and 2. A Brief Catechism concerning Baptism, first published at the end of his Storming of Antichrist; afterward for the satisfaction and information of the people of God in Lancashire. 1652. This was evidently a Baptist author.

BARROW, Isaac, a native of Suffolk, and an eminent Mathematician and Divine; Chancellor of the University of Cambridge, born 1630; died 1677. This voluminous and learned writer is quoted by Booth from only one of his works, which was first published in London, 1688, 4to. as follows:

"The action is *baptizing*, or *immersing* in water. The object thereof—those persons of any nation, whom his ministers can by their persuasion and instruction render his diciples, that is, such as do sincerely believe the truth of his doctrine, and seriously resolve to obey his commandments. The mersion also in water, and the emersion thence doth figure our death to the former (worldly defilements,) and receiving to a new Life." *Works*, Vol. 1. p. 518, 520. Edit. 1722. Booth in Pædobaptism Examined. p. 61.

"What the action itself enjoined

is, what the manner and form thereof, is apparent by the words of our Lord's institution: GOING FORTH, saith he, *teach*, or disciple, *all nations*, baptizing them, &c.. The action is *baptizing* or *immersing* in water; the object thereof, those persons of any nation, whom his ministers can, by their *instruction* and *persuasion*, render disciples; that is, such as do sincerely believe the truth of his doctrine, and *seriously resolve* to obey his commandments." *Works*, Vol I. p. 518. Edit. 1722. BOOTH, *Pædobaptism Examined.* p. 317.

"They have indeed found the Pope in the *first* chapter of Genesis. For if we believe Pope Innocent III. he is one of the two great *luminaries* there; and he is as plainly *there*, as any where else in the Bible." On the Pope's Supremacy, p. 155. BOOTH, Pædobaptism Examined. p. 405.

BALL, JOHN, a Puritan Divine, of some eminence, was born in Oxfordshire, 1551, died 1640. One of his Theological works was translated into the Turkish language. Previous to 1632, his first work passed through fourteen editions. Among other works he wrote "An Answer to Five Treatises of Mr. John Can," (author of the marginal references to the Bible, who was a Baptist) the first entitled, A Necessity of Separation from the Church of England, proved by the Nonconformists' Principles; the other, A stay against straying; wherein, in opposition to Mr. John Robertson, he undertakes to prove the unlawfulness of hearing the ministers of the Church of England. BIBLIOTHECA BRITTANICA. Booth in his Paedobaptism Examined makes the following quotation from this author.

"In whatever circumstance they (circumcision and baptism) agree, or differ, we must look to *the institution*, and neither stretch it wider, nor draw it narrower, than the Lord hath made it. For he is the institutor of the sacraments according to his own good pleasure; and it is our part to learn of him, both to whom, how, and for what end the sacraments are to be administered; how they agree, and wherein they differ. In all which we must affirm nothing, but what God hath taught us, and as he hath taught us." In Mr. TOMBES's *Examen.* of Marshall's *Serm.*

BACON, LORD, is quoted in DR. STENNETT'S *Answ.* to Mr. ADDINGTON, Part I, p. 34, as follows: "It is strange that the use of *bathing* as a part of diet, is left. With the Romans and Grecians it was as usual as eating or sleeping: and so it is amongst the Turks at this day." BOOTH'S *Pædobaptism Examined* p. 159. See also Articles ENCYCLOPEDIA *Britannica*, and RICAUT, *Paul* in this vol. If the cold bath was so commonly used by Greeks and Romans as part of diet, it could not be injurious to them to be *immersed.*

BRADBUBY, THOMAS, "a facetious Preacher among the Dissenters," says Watt, "was born in Yorkshire, 1677. We select from the catalogue of his works only two as appropriate to be noticed in this place. 1. Sermon on the Lord's Supper, 1 Cor. ix. 24. 1738, 8vo. 2. Three Sermons on the Duty and Doctrine of Baptism. 1749, 8vo. BIBLIOTHECA BRITANNICA.

"I know it is said, that the Jews

had a method of baptizing among them, and our Saviour only fixed it with his disciples as he found it with his countrymen; but the Bible itself will not allow me to think as other men do, whatever their learning is. Nothing can be more apparent, than that the Jews expected that the person who brought baptism amongst them, must be either the Messiah himself, or one of his forerunners. This was the question of the priests and Levites, who came from Jerusalem, to ask John whether he was the Christ, or Elias, or that Prophet. And they that were sent were of the pharisees, a people diligent to know the law, and zealous to advance it. Therefore they ask him farther, *why baptizest thou then, if thou be not the Christ, nor Elias, nor that Prophet?* And John in his answer shows us, that though the Jews mistook a circumstance, yet they were right in their notion. I knew him not, says he, but that he should be manifest to Israel, *therefore am I come* baptizing with water. The Apostle in his sermon at Antioch (though he abounded in Jewish learning) seems to say, that they never heard of any baptizing before John, Acts xiii. 24, 25. John first preached before Christ the baptism of repentance to all the people of Israel; and as he fulfilled his course, he said *whom think ye that I am? I am not he.* From which things I conclude, that the first time that ever the Church heard of baptism, was in reference to a person who was actually among them, and after a few weeks was to be declared and shown forth to Israel. To fetch it (baptism) from the Jews, and especially from those traditional services that obtained in their Church, is *a wild imagination*, a no better than seeking the living among the dead. They had *divers washings*, and carnal ordinances, but our baptism was not one of them; for they were only imposed on the people till *the time of reformation*, Heb. ix. 10. And therefore as they were all to be abolished, we cannot suppose that any of those *worldly elements* should be transplanted into our religion, to leave any remains of bondage upon the glorious liberty of the sons of God. Peter speaks to those that knew nothing of that ordinance, as if it were a thing entirely new among them; *Repent and be baptized every one of you:* and it's said we *are baptized into Christ.* Acts ii. 38. Rom. vi. 3. Both these solemnities (baptism and the holy supper) are represented as no more than fragments of Judaism. As if there was any propriety in our Lord telling the disciples, *that all power was given to him both in heaven and in earth*, only to recommend a scrap of an old religion: or, as if the Apostle had any need to say, he hath received that of the Lord, which he received by *the tradition of his fathers.*" Duty and Doc. of Bap. p. 55, 56, 57, 148. Necess. of Contend. for Revealed Religion. p. 50. Booth Pædobaptism Examined. p. 243.

BRANDT, Mr., author of "History of the Reformation," In *Annotat.* on B. ii. p. 8, as quoted by Mr. Booth in his Pædobaptism Examined says: "That good and very *ancient custom* of baptizing infants, is advanced with too much violence by some, and opposed with no less by others. This ceremony, as some think, prevailed first

in Africa and Greece; but in such a manner that some doctors of the church openly declared, that they could not consent to it."

BARKER, Thomas, son of Samuel, died 1809, in the 88th year of his age, says Watt. He was an able and most extensive writer upon Meteorology and kindred topics of natural science. His only work worthy of note in this article was entitled: "The Duty, Circumstance, and Benefit of Baptism determined by Evidence; with an Appendix showing the meaning of several Greek words in the New Testament. Lond. 1771, 8vo. Bibliotheca Britannica.

BLACKSTONE, Sir William, Knt. L.L.D., born in London 1723, died 1780. His Commentaries on the Laws of England were first published at Oxford, 1765, 4 vols. 4to. As the law of interpretation applies to holy Scripture as to human laws and to all writings, Mr. Booth quotes Blackstone as follows: See Bibliotheca Britannica.

"The words of a law, are generally to be understood in their *usual* and *most known* signification; not so much regarding the propriety of grammar, as their *general* and *popular use*;" but, where words bear either *none*, or a *very absurd* signification, if literally understood, we must a little deviate from the received sense of them." *Commentaries*, vol. i. p. 59, 60. Dublin Edit. Booth, Pædobaptism Examined. p. 36.

BRAITHWAITE, Rev. George, M.A., was an English Baptist. "This worthy and respectable minister," says Walter Wilson, "was born in the year 1681, at Fornacefalls, Lancashire; He died 19th July, 1748, in the 67th year of his age. He was the author of several publications.

1. The Nation's Reproach, and the Church's grief; or a serious and needful Word of Advice to those who needlessly frequent Taverns, and Public-Houses, and often spend the evening there. In a letter to my Neighbor, and Countrymen.

2. The Saints' Desire in time, and Happiness in Eternity: A Sermon occasioned by the death of Mr. Humphrey Trend, preached at Devonshire-square, Dec. 19, 1736. Psa. xvii. 15, 3.

3. The Conflicts and Conquests of the born of God; or Faith's victory and triumph over the world; a Sermon preached Aug. 30, 1741, on the Death of Mrs. Mary Newsham. 1 John, v. 4.

His parents, and indeed the whole of his relations were zealous members of the Church of England, and from his infancy devoted him to the ministry in that Church, with a view to his succeeding an uncle, who was a celebrated preacher in that part of the country. He was accordingly sent to a grammar-school near the place of his nativity; whence after a while, he removed to a more noted seminary in Yorkshire, where he continued till such time as he was sent to the University. There he attended the several lectures, and the usual course of academical exercises; and prosecuting his studies with diligence, took his degree of Master of Arts. Not long after some domestic occurrences obliged him to leave this seat of learning. In consequence of the illness of a near relation, who was supposed to be at the point of

death, he was hastened home, and after this, had no opportunity of returning.

Mr. Braithwaite, in early life, became the subject of divine grace, and was made to experience the value of those blessings, which it was intended he should dispense to others. It was while a youth also that he embraced the distinguishing tenets of the Baptists, before he knew that there were any people of that profession in the world. But it is presumed, that he did not long remain uninformed as to this particular. Some time after his leaving the University, he came to London and joined a church of that persuasion under the care of the Rev. David Crossly, near Cripplegate. This was in the year 1706, when he was about twenty-five years of age. But Mr. Braithwaite's talents were not long to be concealed in this state of comparative obscurity. Though he consented to sit down a while as a private church member, yet the furniture he had acquired, fitted him in no small degree to be an instructor of others. His abilities for the ministry were first tried and approved by the church with which he communicated; and after solemn fasting and prayer, he was recommended to the great work of preaching the everlasting gospel. About this time he received considerable offers from his relatives and friends, who were very desirous that he should settle in the Church of England. But this not being agreeable to his judgment, he cheerfully sacrificed all outward advantages to the honor of Christ, and the peace of his own conscience. He had formerly determined that if God should call him by his grace, and put him into the ministry, he would devote the first fruits of his labours to the poor ignorant people in his own native place. He accordingly went down into Lancashire, where a divine blessing accompanying his preaching, he soon gathered a church, and for some time went on comfortably. At length, a difference arising about the terms of communion, a separation became necessary. But it was a very amicable one, Mr. Braithwaite being able to conduct himself with that amiable and truly Christian spirit, which so greatly distinguished him. Though his longer continuance with his people was impracticable, yet he was resolved to leave them with some mark of his affection. Accordingly he generously confirmed to the congregation and their successors for ever, the place of worship, the burial ground, and the baptistery, which were all situated upon his own estate. After this he settled with a congregation at Bridlington in Yorkshire, where he preached several years with reputation and success; and in all probability had ended his days there, had not his zeal against prevailing intemperance rendered his situation uneasy. It was with a view to serve the best interests of his people, that, on this occasion, he published a small treatise against unnecessary frequenting public houses, which gave great offence. His unsettled state being made known to his friends in London, they recommended him to the congregation in Devonshire-square, which he found no difficulty in accepting. He accordingly removed to London, and was set apart in that place, 28th March, 1734. Dr.

Gill gave the charge, and Mr. Wilson preached to the people. In this situation Mr. Braithwaite continued to the time of his death. In each of the above places his ministry met with acceptance and success. His preaching was plain, serious, and affectionate; and he had a remarkable gift in prayer. In this exercise he was noted for a holy importunity; and expressed himself with so much fervour, that it was thought to injure his constitution. He was enabled to maintain a close communion with God; and for two and thirty years together kept an exact account of the frame of his spirit, in the closet, the family, and the world. The reflections with which his account is interspersed, discover the breathings of a truly pious mind. In his conversation he was friendly, affable, and courteous; and took every opportunity of introducing something that might tend to edification. He possessed a natural warmth of temper, of which he was sensible, and would afterwards acknowledge with regret. His circumstances in the former part of his life were easy and plentiful; but as is often the case with Dissenting ministers, a large family, and confined income, greatly reduced them. In the latter part of his ministry, he met with some sharp and unexpected troubles, which took great effect upon his spirits, and tended in no small degree, to break a constitution naturally good. He lived however to see the clouds in a good measure disperse, for which he heartily thanked God, a little before his dissolution.

His decay was gentle and gradual; and, for the most part, without pain or sickness. His understanding was clear and unclouded, his conversation heavenly, and his satisfaction as to a better world, full and uninterrupted. He would say to the honour of sovereign grace, he had no fears, no doubts, and longed to be at home, where the wicked cease from troubling, and where his weary soul would be at rest. At length it pleased God to grant him his desire; and his death was so remarkably easy, that, without a figure, he might be said to fall asleep in Jesus. His funeral sermon was preached at Devonshire-square, July 24th, 1748, by the Rev. Samuel Wilson, on 2 Tim. iv. 7. 8. *I have fought a good fight, &c.*, a text chosen by the deceased. In this discourse Mr. Wilson says, "I persuade myself that every one who was acquainted with the remarkable modesty and humility of the Rev. Mr. George Braithwaite, deceased, will readily acquit him of the charge of vanity in the choice of these words as the subject of his funeral discourse. I shall not easily forget the serious and very affectionate manner in which, a little before his death, he spoke to me upon this head: My dear brother, said he, (for that was the manner of the good man, always warm and pathetic,) I have nothing to boast of, far be it from me; but I bless God, he has, through his grace, enabled me, in a measure to be faithful, and I look upon it as a singular mercy, that I have not to charge myself with a single instance, in which I have been left to baulk my conscience, as to any one truth of the gospel, or ordinance of Christ, out of fear, or in favour to any man." "Glorious mercy!"

adds Mr. Wilson, "to have in the view of eternity the testimony of a good conscience, that in simplicity and godly sincerity, he had his conversation in the world, and at the same time to see his obligation to a higher hand, and thankfully to acknowledge that, by the grace of God he was what he was." History Dissenting Churches by Walter Wilson, vol. 1. pp. 441–445.

BAREBONE, Praise-God, an English Baptist minister of London, who in 1640 was pastor of "just half" of the original members of Mr. Henry Jessey's church, which now for convenience was divided into two churches, the one under the pastorate of Mr. Jessey, and the other of Mr. Barebone. Wilson says, Mr. Barebone, "was by occupation a leather seller in Fleet-street, and, according to Rapin, (Hist. Eng. vol. 2. p. 590) passed among his neighbors for a notable speaker, being used to entertain them with long harangues upon the times. This pointed him out to the notice of Cromwell, who nominated him a member of the legislative body that succeeded the long parliament in 1653. In this assembly, he greatly distinguished himself for his activity; insomuch that the members, who were but little skilled in politics, received from him, in derision, the appellation of Bareborne's Parliament. Upon the dissolution of this body, about five months afterwards, Barebone appears to have retired from any concern in the government; and we hear nothing further of him till 1659–60. Monk being then in London with a view of restoring the king, and intent upon the real mission of the secluded members, Bareborne appeared at the head of a numerous rabble" (party rather) "alarming even to that intrepid general, and presented a petition to parliament against the regal interest." Monk, who knew the popularity of Barebone, was obliged to make a general muster of his army, and wrote a letter to the parliament, expostulating with them "for giving too much countenance to that furious zealot and his adherents." The petitioners however received the thanks of the house for the expression of their good affection to the parliament. The same year he was concerned in the publication of a book against the Court of Charles the Second, entitled: "*News from Brussels, in a letter from a near attendant on his Majesty's person, to a person of honour here. Dated March* 10, 1659, *O.S.*" A reverend prelate styles this "a rascally piece against the King to expose him to the hatred of his people." It ought to be observed, that the reputed author of this book was Marchmont Needham, and Barebone only his agent in conveying it to the printer or bookseller. On the thirtieth of the foregoing month Mr. Barebone was summoned before the council of state, to answer to some matters objected against him; but on signing an engagement not to act in opposition to the present government, or to disturb the same, he was discharged from further attendance. After the Restoration he was looked upon with a jealous eye, and on 26th Nov., 1661, was apprehended, together with Major John Wildman, and James Harrington, Esq., and committed prisoner to the Tower, where he was confined some time. On the

meeting of parliament, early in the following year, the Lord Chancellor thought fit to alarm the house with the noise of plots and conspiracies, and enumerated the names of several persons whom he reported to be engaged in traitorous designs against the government. Among these were Major Wildman, Major Hains, Alderman Ireton, Mr. Praise God Barebone, &c. How far the charge against these persons was substantiated, or whether it was only a political engine of government to get rid of suspected individuals, we will not take upon us to say. Certain it is, that Mr. Barebone had now to contend with the strong arm of the civil power, which was directed with all the acrimony of party prejudice against persons of his stamp."

With great candor and ingenousness Mr. Wilson confesses that: "The principles and conduct of this man are not sufficiently detailed in history, to form a just estimate of their real nature and tendency. It seems probable, however, from the preceding facts, connected with the history of the times in which he lived, that he drank somewhat into the wild enthusiastic notions that disgraced some prevailing sects in his day." It may be remarked that most pious and otherwise charitable historians and divines of all Paedobaptist sects, never omit to seize any slanderous pretext to brand Baptists, as a sect, with wild enthusiasm and fanaticism. They seek out all the vituperations and calumny of their political and sectarian opponents, interspersed for party purposes in their writings, and weave them together with the addition of remarks apparently candid and charitable, sometimes, but frequently with marked bitterness of spirit and language. The truth seems evidently to be that Mr. Barebone, in common with the mass of Baptists in his times, sympathized with Cromwell so long as he flattered their hopes of his republicanism, but so soon as he began to develope his dictatorship and tendencies to imperial usurpation, and devotion to the sectarian and politico-religious partisanism of Presbyterians, they abandoned him to his fate, and perhaps in some instances manifested their disappointment and opposition, which may have been the praiseworthy course of Mr. Barebone. Wilson continues: "This might lead him to certain extravagancies of conduct, which are not otherwise to be accounted for." Such extravagancies surely were only evidences of a fixed adherence to principle despite the changes of Cromwell and his party. Wilson adds: "The time of Mr. Barebone's death is not mentioned by any author we have met with, nor are we acquainted with any further particulars of his history. It may be observed, however, for the amusement of the reader, that there were three brothers of this family, each of whom had a sentence for his Christian name, viz. Praise-God Barebone; Christ-came-into-the-world-to-save Barebone; And-if-Christ-had-not-come-into-the-world-thou-hadst-been-damned Barebone: Some are said to have omitted the former part of the sentence, and to have called him only "Damned Barebone." This stile of naming individuals was exceedingly common in the time of

the civil wars. It was said that the genealogy of our Saviour might be learnt from the names in Cromwell's regiments, and that the muster-master used no other list than the first chapter of Matthew. It should be observed, however, that the absurdity of naming children after this manner, was not peculiar to that period; but was in use long before, and the practice continues, in some measure, even to the present day. A jury was returned in the county of Sussex of the following names: *Accepted* Trevor, of Norrham; *Redeemed* Compto, of Bath; *Faint-not* Hewet, of Heathfield; *Make-peace* Heaton, of Hare; *God-reward* Smart, of Fivehurst; *Stand-fast-on-high* Stringer, of Crowhurst; *Earth* Adams, of Warbleton; *Kill-sin* Pimple, of Whitham; *Return* Spellman, of Watling; *Be-faithful* Joiner, of Britling; *Fight-the-good-fight-of-faith* White, of Emer; *More-fruit* Fowler, of East-Hadley; *Hope-for* Bending, of East-Hadley; *Graceful* Harding, of Lewes; *Weed-not* Billings, of Lewes: *Meek* Brewer, of Okeham." The biography of Mr. Barebones, interspersed with additional strictures, is taken from *Walter Wilson's History of Dissenting Churches*, vol. 1. p. 47–49., who quotes Rapin's Hist. of England. vol. ii. p. 590. Granger's Biog. Hist. England, vol. iii. p. 68. Kennet's Chronicle. p. 52. Lord Clarendon, &c.

BAKEWELL, Thomas, author of 1. Antinomians Confounded, and the Lord Christ exalted, &c. Lond. 1644, 4to. 2. Defence of Infant Baptism against Anabaptists. Lond. 1646, fol. See Bibliotheca Britannica; also Benedict. p. 267.

BARBER, Edward. Of this divine nothing is known except that to him is ascribed the authorship of—"A Treatise of Baptism or Dipping, wherein is clearly shown, that our Lord Christ ordained dipping, and that sprinkling of children is not according to Christ's institution; and also the invalidity of the arguments which are commonly brought to justify that practice." Lond. 1641, fol. See Bibliotheca Brittanica, and Ivimey and Benedict, p. 142.

BATEMAN, Rev. John P., an English Baptist, who entered the ministry at eighteen years of age, while a member of Grafton-street Baptist Church, Westminster, and in 1805, Feb. 28th, was ordained Pastor of Edward-street, Soho, Particular Baptist Church, as successor of Rev. Richard Burnham. The ministers officiating at his installation were Rev. Messrs. Ivimey, Keeble, Coxhead, Burnham, Henston, and Sylvester. "Mr. Bateman," says Walter Wilson, "went on successfully for about a year and a half, when he was seized with a disorder which put a period to his life, October 3, 1806, when he was only 22 years of age. Mr. Burnham preached his funeral sermon at Grafton-street, from Zach. xiv. 6, and pronounced a warm eulogium upon the deceased." Wilson's Hist. Dissent. Churches. Vol. iv. p. 30.

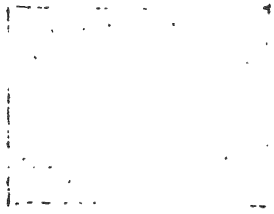
BRAY, Thomas, "An eminent, learned, and pious divine," says Watt, "was born in Shropshire, in 1656; died 1730. Amongst his numerous works was: "A short discourse on the Doctrine of our Baptismal Covenant. Lond. 1697, 8vo. Bibliotheca Britannica.

BACKUS, Rev. Isaac. This distinguished Baptist author and divine was born in Norwich, Connecticut, 9th January, 1724; died 20th November, 1806. The following is a complete list of the books and pamphlets which he published in regular order:

1. A Discourse on the internal Call to preach the Gospel, 1754.
2. A Sermon on Gal. iv. 31, 1756.
3. A Sermon on Acts xiii. 27, 1763.
4. A Letter to Mr. Lord, 1764.
5. A Sermon on Prayer, 1766.
6 Discourse on Faith, 1767.
7. An Answer to Mr. Fish, 1768.
8. A Sermon on his Mother's Death, 1769.
9. A Second edition of his Sermon on Gal. iv. 31, with an answer to Mr. Frothingham, 1770.
10. A Plea for Liberty of Conscience, 1770.
11. Sovereign Grace Vindicated, 1771.
12. A Letter concerning Taxes to Support Religious Worship, 1771.
13. A Sermon at the Ordination of Mr. Hunt, 1772.
14. A Reply to Mr. Holly, 1772.
15. A Reply to Mr. Fish, 1773.
16. An Appeal to the public in defence of Religious Liberty, 1773.
17. A Letter on the Decrees, 1773.
18. A History of the Baptists, vol. 1, 1777.
19. Government and Liberty described, 1778.
20. A Piece upon Baptism, 1779.
21. True Policy requires equal Religious Liberty, 1779.
22. An Appeal to the people of Massachusetts against arbitrary power, 1780.
23. Truth is Great and will Prevail, 1781.
24. The Doctrine of Universal Salvation examined and refuted, 1782.
25. A Door opened for Christian Liberty, 1783.
26. A History of the Baptists, vol. ii. 1784.
27. Godliness excludes Slavery, in answer to John Cleveland, 1785.
28. The Testimony of the Two Witnesses, 1786.
29. An Address to New England, 1787.
30. An Answer to Remmele on the Atonement, 1787.
31. A Piece on Discipline, 1787.
32. An Answer to Wesley on Election and Perseverance, 1789.
33. On the support of Gospel Ministers, 1790.
34. An Essay on the Kingdom of God, 1792.
35. A History of the Baptists, vol. iii. 1796.
36. A second edition of the Sermon on the death of his mother, to which was added a short account of his wife who died in 1800. Published 1803.
37. An Abridgement of the Church History of New England, 1804.
38. A Great Faith described, 1805.

The reader will be naturally curious to know something of the personal history and character of such an author.

"Mr. Backus's personal appearance was very grave and venerable," says Dr. Baldwin, his friend and cotemporary. "He was not far from six feet in stature, and in the latter part of his life considerably corpulent. He was naturally modest and diffident, which probably led him into a habit, which he continued to the day of his death,



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ISAAC BACKUS.

Engraved expressly for Haynes Baptist Cyclopædia.

F. Michelon's Lith. 111 Nassau St. N.Y.

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of shutting his eyes when convers- in his sight; which I then yielded

hands of a holy God, who had a right to do with me as seemed good

mind of Mr. Backus, their former minister. Read his own humble

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of shutting his eyes when conversing or preaching on important subjects. His voice was clear and distinct, but rather sharp than pleasant. In both preaching and praying he often appeared to be favoured with such a degree of divine unction, as to render it manifest to all that God was with him. Few men have more uniformly lived and acted up to their profession than Mr. Backus. It may be truly said of him that *he was a burning and shining light;* and, though dead, he left behind him the *good name which is better than precious* ointment." Mr. Backus' own account of his early religious life will not be uninteresting to the pious.

"My being born of religious parents, and having a religious (though not what is called a liberal) education, I have ever esteemed an unspeakable favour. Yet I neglected the great salvation for more than seventeen years, because of the secret imagination that it would abridge my present liberty and comfort; and also that when I should in good earnest set about the work, God would be moved to help, pardon, and save me. But in May, 1741, my eyes were opened to see that time was not at my command, and that eternity was directly before me, into which I might justly be called the next moment. Then I knew what it was to work for my life, for three months, until on August 24, as I was alone in the field, it was demonstrated to my mind and conscience, that I had done my utmost to make myself better, without obtaining any such thing; and that I was a guilty sinner in the hands of a holy God, who had a right to do with me as seemed good in his sight; which I then yielded to, and all my objections were silenced.

"And soon upon this a way of relief was opened to my soul which I had never any true idea of before, wherein truth and justice shine with lustre in the bestowment of free mercy and salvation upon objects who have nothing in themselves but badness. And while this divine glory engaged all my attention, my burden of guilt and evil dispositions was gone, and such ideas and inclinations were implanted in my heart as were never there before, but which have never been rooted out since, though often overclouded."

At about the age of eighteen years he united with the Pædobaptist Separate church, but after two years withdrew from it. In 1746, in September, he entered the ministry, and about a year subsequently, he was led by the openings of Providence to preach in Titicut, between the rivers Bridgewater and Middleborough, Plymouth county, Massachussetts, where he dispensed the word of life sixty years. In February after he began to preach in Titicut, a Pædobaptist Separate church arose under his ministry, which was considerably successful. In the August following, under the preaching of the Rev. Mr. Moulton, a Baptist, the members of Mr. Backus' church were stimulated to investigate the subject of baptism, which resulted in the baptism of ten of them by Mr. Moulton. This circumstance awakened a spirit of research into the teachings of scripture upon this ordinance in the mind of Mr. Backus, their former minister. Read his own humble

confession: "About three months after," he says, "when the heat of controversy was abated, the question was put to my conscience, in my retired hours, Where is it, and in what relation to the church, do those stand who are baptized but not converted? I could see that all the circumcised were obliged to keep the passover; and I had seen that there was no half-way in the Christian Church, nor any warrant to admit any to communion therein, without a credible profession of saving faith. No tongue can tell the distress I now felt. Could I have discovered any foundation in Scripture for my former practice, I should most certainly have continued therein; but all my efforts failing, I was at last brought to the old standard, so as to leave good men and bad out of the question, and simply inquire what *saith the Scripture?*" As might naturally be expected, as the result of adopting such a principle of investigation, on the 22nd August, 1751, Mr. Backus became a Baptist, but retained his pastoral relation to his church upon the open communion plan four years, upon which he has penned the following acknowledgment. "The arguments of the beloved Bunyan for a free communion with all saints had before appeared conclusive to me and others; but a review of them discovered his mistake. One argument is, that plain laws of old, were sometimes dispensed with; as circumcision was omitted in the wilderness; David ate of the shew-bread, that was not lawful for him, and the people in Hezekiah's time ate of the Passover, otherwise than it was written; but it was proved upon search, that each of these were extraordinary cases, which were not repeated, and therefore could afford no plea for dispensing with a rule at ordinary times. And as to Bunyan's capital argument, which is, *God hath received them*, therefore we ought to; it was observed, his example is often inimitable by us, but as far as it is imitable, it is always *in the truth*. Hence truth is never to be violated for any one, no, not to save natural life, which all lawful means should be used to preserve. And truth so clearly requires baptism before the Supper, that Paedobaptists do never come to the table with any but such as are baptized in their esteem. Neither could we understandingly act in being buried in baptism, until we were convinced that what was done to us in infancy was not gospel baptism; therefore, to commune at the Lord's table with any who were only sprinkled in infancy, is parting with truth, by practically saying they are baptized, when we do not believe they are. I since find that the learned and pious Dr. Watts, in his "Rational Foundation of the Christian Church," allows this argument to be just, though many still wrangle against it."

It was chiefly as the Baptist author and historian that Mr. Backus was distinguished, although he was an able, good, and successful minister. To no man perhaps are the American Baptists, and all denominations of Christians more deeply indebted, under God, than to Mr. Backus for their enjoyment of equal religious liberty, under the constitution of the United States, by the final adoption of Art. 2. of the amendments to that constitu-

tion by Congress, which is clearly traceable to the efforts of this great man and his coadjutors, in his capacity of agent of the Baptists of Massachusetts. But as this subject will be treated more fully and methodically in that department of this work devoted to a Chronological Compendium and Review of Baptist History, it is here omitted with the simple reference to so much of that portion of this work as is embraced in the period from 1638 to the close of Washington's administration. The reader is referred also to Memoirs of Mr. Backus in Encyclopedia of Religious Knowledge,—Baptist Library vol. 2—and a memoir prefixed to Backus' Abridged Church History, &c. Ed. Philadelphia, 1844.

The most pleasing portraiture of a great man is, in his intimacy with God. From the last quoted memoir may here be added an illustration of Mr. Backus' power both with God and man. In settling a distressing difficulty, the parties had been detained all night until the dawn of day, when, after having long sat in silence with his head bowed down and his spirit depressed, Mr. B. rose up, saying,—*Let us look to the throne of grace once more;* and then kneeling down he prayed." The effect was electrical. The parties relented and were reconciled. See *Baptist Library*, Memoir of Mr. Backus above quoted, Encyclopedia Religious Knowledge, and Benedict.

BASKETT, William, a Baptist minister, was born in Goochland county, Virginia, October 1741; at about 20, married Miss Mary Pace, a native of the same county; on the 21st April, 1815, she died, and he on the 30th of the same month. He maintained family worship seven years after his marriage, reading his prayers, and attending the Episcopal Church, and partook of the communion of the body and blood of Christ while yet unregenerate. About this time he and his wife first heard Baptist preaching by the Rev. Mr. Corbley, on a tour of evangelism, and were awakened. Mr. Baskett being ignorant, deeply excited, and scarcely able to attend to his ordinary business, sought advice from his rector, who said that he always felt assured of heaven when he kept the commandments. The formalists of the church thought Mr. B. *deranged.* He furnished an account of his early religious life, in a letter to a friend, shortly previous to his death, which is interesting. He says: "In my childhood and youth I often promised God I would serve him, if spared to be a man. From my marriage, in my twentieth, until my twenty-seventh year, I attended scrupulously to secret and public prayer and worship, and to the ordinance of the Supper. But now I saw myself a guilty and undone sinner; and during eight months was without comfort. At length, one night at midnight, on my bended knees, imploring divine mercy through Christ, and throwing myself at the disposal of sovereign grace, my mind was turned to the words—"He that trusts in the Lord shall never be confounded." I saw that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." For several days my heart was filled with joy, Since, my life has been a constant warfare; I am

sensible of much remaining imperfection, but cannot fear death or judgment. The judge is himself my friend; nor do I apprehend destruction by my spiritual foes or my trials. It is God who worketh in us, both to will and to do. In six troubles he is with us, and doth not forsake us in the seventh. If we pass through waters, they can not overflow us; if through fires they cannot burn us. I believe all this in my heart. If my conduct does not agree with this, place no confidence in me or what I say. My desire is to glorify God through the remainder of my life. The tree is best known by its fruits. Please to send an account of your own religious experience."

In 1789 Mr. Baskett was ordained to the ministry, having from 1774 been active and zealous in the church formed that year, called Liles. He had been successively under the pastorship of Elijah Craig, and Webber. He was subsequently a pastor, and his fidelity and piety were crowned with happiness in his family, prosperity in his affairs, and usefulness in the ministry. He preached the funeral discourse upon the death of his wife, and Rev. Messrs. Purrington and Hiter both delivered discourses upon the death of Mr. Baskett and his wife. See *Robert Lilly's piece in Taylor's Lives Virginia Baptist Ministers, p.* 89–92.

BATES, J. A British Baptist mentioned by Benedict in his Gen. Hist. Baptists, edition of 1848, p. 207, as author of "What Baptists believe, and other Tracts."

BANE, John, a British Baptist, author of "Strict Communion Vindicated," *Benedict, as quoted in preceding article, p.* 207.

BALDWIN, Thomas, D.D., the author of the following works:

1. Open Communion Examined. 1789.
2. The Baptism of Believers only, and the Particular Communion of the Baptist Churches Explained and Vindicated. Boston, 8vo. pp. 105. 1794.
3. Appendix on Baptism and Communion. 8vo. pp. 180. 1806.
4. Discourse at the Thanksgiving. 1795.
5. Quarterly Sermon, 1799.
6. At the Concert of Prayer. 1799.
7. Account of a Revival of Religion. 1799.
8. Sermon on the Death of Lieutenant Governor Phillips. 1802.
9. Election Sermon. 1802.
10. Thanksgiving Sermon. 1804.
11. Missionary Sermon. 1804.
12. Ordination Sermon at ordination of D. Merrill. 1805.
13. Sermon before Female Asylum. 1806.
14. Sermon on the Death of Dr. Stillman. 1807.
15. Sermon on Artillery Election. 1807.

For a synopsis of the plan of of Dr. Baldwin's works on Baptism and Communion, the reader is referred to Benedict's work, (1848) p. 210–212.

Mr. Brown has applied to him the following beautiful verse:

"*He was a good man.* And amid our tears,
Sweet, grateful thoughts within our bosoms rise;
We trace his spirit up to brighter spheres,
And think with what pure rapturous surprise
He found himself translated to the skies:
From night at once awoke to endless noon!
Oh! with what transport did his eager eyes
Behold his Lord in glory! 'Twas the boon
His heart had longed for! Why deem we it came too soon?"

He was born 23rd Dec. 1753, at Norwich, Connecticut, died at Waterville, Maine, 29th August, 1825, aged 71. He was educated a Pædobaptist, but in 1781 was baptized and joined the Baptist Church at Canaan, New Hampshire. He preached his first sermon August, 1782, was ordained an evangelist 11th June, 1783, and in 1790 became pastor of the second Baptist Church, Boston, which relation he sustained to the close of life. He was a member of the Convention for revising the Constitution of Massachusetts, and was nominated to the office of Elector for President just before he died. He was the most eminent among his brethren, not only in New England, but more than once his piety, talents, and address quelled the excitement in the Baptist Triennial Convention for the United States, as if by a magical charm. Encyclopedia Rel. Knowledge.

BAKER, Rev. Elijah, a Baptist minister of Virginia, was born in Lunenburg county, in 1742; died 6 November, 1798, in his 56th year. He was baptized in 1769 by Rev. Mr. Harriss, and became a member of Meherrin Church, in his native county, and immediately began to preach Christ crucified, and soon after was ordained pastor of Malone's Church in Mecklenburgh county, which office he sustained a year, and then resigned his pastoral charge, and devoted himself to the work of an evangelist, in which his labors were eminently successful, resulting in the plantation of churches on the eastern shore of Virginia, and, in fact, about all between the city of Richmond and Hampton. From 1773 to 1776, he travelled chiefly in the counties of Henrico, New Kent, &c., down to Warwick, and extending his indefatigable labors to Gloucester. He finally located on the eastern shore, through the influence of a Mr. Elliot, who had been converted through his preaching. He was the first Baptist minister who preached in that portion of Virginia, and on his first visit the failure of the Episcopal clergyman to attend his appointment, resulted in his being permitted to address the people in the open air, which caused the rector to announce at his next meeting his intention to show the errors of Baptists. Mr. Baker attended, and for a week afterwards preached to the people daily, baptizing not a few of his hearers, and here he settled and married Miss Sarah Copeland, and became pastor of . Northampton Church, in Northampton county, in 1778. He was afterwards imprisoned in Accommac jail. "The atrocious attempt to prosecute," says Mr. Semple, "was that of seizing him by a lawless power, and carrying him on board a vessel in the adjacent waters, where they left him, having contracted with the captain to make him work his passage over the seas, alleging, *that he was a disturber of the peace.* This took place on Saturday night. He was immediately put to work, and kept at it until late at night. The next day being Sunday, he asked and obtained leave of the captain to sing and pray among the crew. The captain attended, and was convinced that he was a good man. Without delay he set him on shore. In the mean time, his friends had despatched a messenger to the

governor, to obtain authority to prevent his being carried off forcibly. This they obtained, but Mr. B. was discharged before his return." "In Mr. Baker," says Dr. Lemon, (at whose house he died,) "I found the Israelite indeed, the humble Christian, the preacher of the gospel in the simplicity of it, and the triumphant saint in his last moments. In his preaching he was very plain, and generally experimental; always very express on the doctrine of regeneration; never entering upon the doctrines by which he conceived he would give offence to one or another. In his last illness, I attended his bed-side, day and night, for three weeks, and had many most agreeable conversations with him, on the glorious things of the kingdom of Christ. He retained his senses to the last minute, and seemed rather translated than to suffer pain in his dissolution. Death was to him as familiar in his conversation as if he talked of an absent friend whom he expected to visit."

As a good specimen of the style of a letter of inquiry into the history of the life of one, a part of whose biography is known, and the remainder sought by a biographer or historian, Mr. Leland writing to Mr. Semple may be quoted. He says: "Is it possible for you to get the biography of Elijah Baker? He began his career in Mecklenburgh, or near that place: was cotemporary with John Williams, and was first ordained in a church of that county; then came to Boarswamp, and, with J. Anthony, planted that church; then to Charles city, James city, and York, where he also planted churches; thence he crossed the Mockjack bay, and did the like in a part of Gloucester, called Guinea; thence over the bay to the eastern shore of Virginia and Maryland, where he constituted the first ten Baptist churches in those parts. He was a man of humble parentage, small learning, and confined abilities; but with one talent he did more than many do with five. If justice could be done his memory, the detail would make a rich page in your history. At the last Salisbury Association, which he attended when nearly worn out with disease, at the close of the meeting he addressed the audience in a manner as if heaven and earth were coming together, and then returning to Mr. Lemon's, soon died." See LIVES OF VIRGINIA BAPTIST MINISTERS, BY J. B. TAYLOR, p. 108–113.

BLAKE, THOMAS, an English Puritan Divine, was born in Staffordshire, 1597, died 1657, wrote, 1. Treatise of the Covenant of God with mankind. Lond. 1643, 4to. 2. The Covenant sealed, or concerning the Sacraments of both Covenants. Lond. 1655, 4to. 3. Living Truths in Dying Times. 1665, 12mo. This is, most probably, the same author noticed under the ART. BLACKWOOD, CHRISTOPHER, in this volume, and quoted by BOOTH (see BIBLIOTHECA BRITANNICA,) in his PÆDOBAPTISM EXAMINED, p. 338, 370, as follows: "I shall conclude in the words of Mr. Rivet. If a parent wants true faith, yet makes profession of it, and in the external society of the church is accounted a believer, or hath been accounted heretofore under the Old Testament, the infants born of such parents are in covenant with them, and par-

takers of the promise, even upon *this account*, because the promise was received of the ancestors *in behalf of the posterity that* should issue from them; which the unbelief or the hypocrisy of the immediate parent cannot make invalid, as long as the infant cannot imitate the unbelief or hypocrisy of the parent." *Vindicia Fœderis*, chap. XLVII, sec. iii. p. 446, 447. "We have examples not to be contemned of the baptizing of *whole households*; and whether infants were there or no, as it is not certain, though probable, so it is not material. The precedent is *an household.* He that followeth the precedent must baptize *households.* It appears not that any *wife* was there; yet he that followeth the precedent must baptize *wives*; and so I may say *servants*, if they be of the household." Quoted in Mr. TOMBES's *Examen.* p. 141. BOOTH's *Pædobaptism Examined*, p. 370, 338, as above cited. Such a passage is worthy of quotation for its singularity and sophistry. If all the various and conflicting grounds upon which Pædobaptists have in different ages and by their various writers attempted to prop up infant baptism should be collected under heads and set down separately in order, it might show how very ridiculous and absurd is a system which needs such defence, and which is so bigoted as to invent new devices rather than to admit the truth.

BLAKE, DANIEL. Some reference was made to him under ART. AXTELL, LADY, which see. To the Baptists not only of South Carolina, but of the whole southern and south-western States, the history of this family is interesting, on account of its connection with the beginning of Baptist history, south of the River Potomac, in the United States of America. In the "LIVES OF THE BRITISH ADMIRALS, by *Dr. John Campbell.* Lond. 1817. in 8 vols. 8vo," it is said (vol. 2. p. 298, 299) of Admiral Blake: "His descent was very honorable, the family from which he sprung having been long settled at Plane-field, in the parish of Spaxton, in Somersetshire, (England). Mr. Humphrey Blake, his father, was a Spanish merchant, and having acquired a considerable fortune for the times in which he lived, bought a small estate in the neighborhood of Bridgewater, where his family had been long settled. He had several children, the eldest of whom was Robert." Robert had a brother, Captain Benjamin, mentioned by Campbell, vol. 2. p. 311. DANIEL Blake was another brother of *Robert, the Admiral.* Oldmixon, in "The History of South Carolina," London, 1708, as found in "Historical Collections of South Carolina, by B. R. Carroll," vol. 2, p. 407, 408, 409, speaking of the close of Gov. West's administration in the province of South Carolina, in 1683, has this passage: "Mr. West is charged with dealing with the Indians, for which, and opposing the Proprietaries' party, he was removed in the year 1683, and Joseph Moreton, Esq., appointed Governor in his stead. 'Twas about this time, that the persecution raised by the Popish party in England against the Protestant Dissenters, was at its height, and no part of this kingdom suffered more by it than *Somersetshire.* The author of this history lived at the time with Mr Blake, brother to the

famous General of that name, being educated by his son-in-law, who taught school in Bridgewater, and remembers, though then very young, the reasons old Mr. Blake used to give for leaving England: one of which was, that the miseries they endured, meaning the Dissenters, then, were nothing to what he foresaw would attend the reign of a Popish successor; wherefore he resolved to remove to *Carolina*; and he had so great an interest among persons of his principles, I mean Dissenters, that many honest, substantial persons engaged to go over with him. I must prevent all prejudice to what I have said, by declaring that this book was written by one who is not himself a Dissenter, but verily believes the true Church of England is the most orthodox and the most pure Church in the world. And by the true Church of England he understands all those who live up to the doctrine it professes; who, by their piety, charity, and moderation, are ornaments of our holy religion, and do not blindly espouse a *name* out of *interest*, or from the impressions of education; who pity and not hate, such as dissent from them; who are loyal to their prince, submissive to their superiors, true to their country, and charitable to all. Of such a temper is every true churchman; and may their numbers daily increase, till we are all of one mind and one religion, as we have but one God and one Saviour. If the reader will pardon this digression, he shall have no more, and so much 'twas necessary to say, that he may not think, whatever is said of Mr. Blake and his brethren, is out of respect to his profession," (*Baptists*) "but as a Christian; for tho' I doubt not that there may be many good Christians of the same principles, I should esteem them more if they would be convinced and conform; that the union, so often recommended by our glorious and gracious Queen *Anne*, may be universal. I say the more of Mr. Blake, because his family is one of the most considerable in this province," (South Carolina) "*where he arrived in the year* 1683, with several other families, the followers of his fortune. What estate he sold in England, he sold to carry the effects along with him; and tho' the sum was not many thousands, if it did at all deserve the plural number, yet 'twas all his great brother left him, tho' for several years he commanded the British fleet; and in a time when our naval arms were victorious, and the treasures of New Spain seldom reached home. By Mr. Blake's presence in *Carolina*, the Sober Party, we call them so, in opposition to Mr. Archdale's Ill Livers, began to take heart, and the other to be discouraged in their irregular courses. The gentleman I just mentioned" (Gov. Archdale) "in his *Description of South Carolina* writes thus: "In Gov. Moreton's time, General Blake's brother, with many dissenters, came to *Carolina*, which *Blake*, being a wise and prudent person, of an heroick temper of spirit, strengthened the hands of sober inclined people, and kept under the first loose and extravagant spirits, &c. The Gov., we are told, married Mrs." (Miss) "Elizabeth Blake, his daughter, and by this alliance, the strength of their party was so increased, that we hear nothing of the other till Mr. Colliton's government."

(Histor. Coll. So. Car. vol. 2. p. 407–409.) Hewitt, and after him, Dr. Manly and others, seem to have confounded father and son, not discriminating between Daniel and Joseph Blake. Oldmixon, from his personal acquaintance with the Blake family, is, therefore, of all others, the best authority in such matters. He says Mr. Archdale, to use his own phrase, "Returned for England, being not sent home." And *Joseph* Blake, Esq, *son* of the before mentioned Mr. Blake" (Daniel) "became a Proprietary, and was looked upon as the fittest person to succeed in his government, in which office he behaved himself to the satisfaction of the whole country, which he governed with equal prudence and caution." Histor. Collec. South Car. vol. 2, p 416. Rev. Mr. Hewitt makes *Daniel* Blake to have been Governor as successor to Landgrave Smith until the arrival of Gov. Archdale. Histor. Collec. So. Car. vol. I, p. 117 and note, and *Joseph* Blake, his son, to have been appointed Governor by Archdale on his return to England. and afterwards made Governor again. Histor. Coll. So. Car. vol. 1, p. 124. Thus it appears that *Daniel* Blake's daughter Elizabeth, and sister of *Joseph*, was married to Gov. Joseph Moreton, so that Moreton, Daniel Blake's son-in-law, Daniel Blake, and his son Joseph Blake, each had the honour of being Governor of the Province at different periods from 1685 to 1700. Joseph Blake was a Presbyterian. Histor. Collec. So. Car. vol. 1, p. 316. Daniel Blake was a Baptist adherent, if he was not a communicant, says Dr. Manley, upon the authority of Hewitt. According to Morgan Edwards, Backus, Furman, and Benedict, Mrs. Blake, wife of Daniel, and her mother, *Mrs. Axtell*, were Baptists, and united in 1683 with the Baptist Church under Mr. Screven's care, which is now the first Baptist Church of Charleston. Lady Axtell presented the glass chandelier to that church.

An act was passed and signed by the Governor and Deputies of the Province of South Carolina, 4th November, 1704, entitled "An Act for the establishing Religious Worship in this Province according to the Church of England; and for erecting of Churches for the public worship of God, and also for the maintainance of Ministers, and the building convenient houses for them." They established a High Commission Court, of which one James Serurier, alias Smith, Esq., was a prominent and obnoxious commissioner. Oldmixon, writing upon the subject, says: "It will now be proper to give a character of this James Serurier, who has been mightily employed by the present government in *Carolina*; and we can not do it better than in using the same words Mrs. Blake, mother of the Proprietary, Joseph Blake, Esq., writes to the Lords Proprietaries. She says: "Towards the satisfaction of the Augustine debt, an act was contrived for forcing the currency of bills of credit to the value of 6000*l.* These bills were declared current in all payments, and the refuser of them sueable in double the value of the sum refused; whereby the boldest stroke has been given to the property of the settlers in this Province that ever was known in any country not governed by arbitrary power. And the bad consequences of this forced

currency, in relation to trade with strangers are so great, that they can scarcely be exprest. But there has nothing of this been weighed by your Lordships' Deputies here, or by the packed members of our Commons House of Assembly. Besides all this, we are not satisfied how many bills are truly sent abroad; and the great concern Mr. James Smith, alias Serurier (who cheated the Scots' company out of a considerable sum of money, and with his keeper made his escape from London hither) had in this contrivance, gives a jealousy of indirect practices." *Histor. Collec. South Car. vol.* 2, *p.* 433. This extract, and the very fact of such a letter having been written to the Lords Proprietors of the Province of Carolina, and quoted by Oldmixon, is the very highest evidence of Mrs. Blake's high character, and shows her wisdom and power of mind, and it is creditable to the first Baptist Church of Charleston that its earlist members, especially the sisterhood, were such persons. It has never been wanting in the ornament of not a few such for 166 years. See Art. SCREVEN, William, in this volume, and Art. CHARLESTON, Baptist Church, in our *Historical Gazetteer*, where a full history will be given of the early membership of this Church.

BAILEY: "Baptism in strictness of speech is that kind of ablution or washing which consists *in dipping*, and when applied to the Christian institution, so called, it was used by the primitive Christian in no other sense than that of *dipping*, as the learned Grotius and Casaubon well observe. But as new customs introduce new *significations* of words, in process of time it admitted the idea of *sprinkling*, as in the case of clinical baptism." *Dictionary*, Dr. Scott's edition. 1772. Booth in Pædobaptism Examined, p. 26.

BALE, or Baleus, John, Bishop of Ossory, in Ireland, was born in Suffolk, 1494, died 1563. He was, according to Robert Watt, the able and voluminous author of nearly twoscore learned works. He was a zealous Protestant, and powerful and vindictive against the Papal Hierarchy. The earliest of his published books enumerated in the Bibliotheca Britannica under his name is entitled "A Brefe Comedy, or Enterlude, of John Baptyste's Preachyng in the Wyldernesse, openynge the Craftye Assaultes of Hypocrites; with the Glorious Baptistyme of our Lord Jesus Christ. 1584, 1588, 8vo." Of the curious titles of his multifarious writings one other only will be here cited —"The Pageant of Popes, containing the Lives of all the Bishops of Rome, from the beginning of them to the year 1555. Translated from the Latin by John Studley, Lond. 1584. 8vo.

BAPTIST, Edward, a Baptist minister, then of Virginia, now residing in Alabama, known as the author of: "A Series of Letters addressed to the Pamphleteer, in reply to an Essay on Baptism. By Rev. Edward Baptist. Richmond, Va., 8vo. pp. 74. 1830." This pamphlet was first published over the signature of "Wickliffe," in reply to Dr. Rice, a Presbyterian Divine of the Old Dominion. It is in our possession. Dr. Rice argued that the term *household* necessarily implied infants, when Mr. Baptist retorted that there were no infants in Dr R's household, which

literally foiled him, as the fact was notable. Benedict notices this book (ed 1848) p. 218, 219.

BABCOCK, Rev. Rufus, D.D., author of "A Review of Mr. Beckwith's Sermon—a dissuasive from controversy on the mode of Baptism,"—a tract. Dr. Babcock is yet living in the prime of life, and therefore will not be further noticed except under Art. BIBLE SOCIETY, Am. and For., in our *Gazetteer*.

BARNES, Rev. Albert. In his Notes on Rom. vi. 4. says: "*Therefore we are buried, &c.* It is altogether probable that the Apostle, in this place, had allusion to the custom of baptizing by immersion. This can not indeed be *proved*, so as to be liable to no objection; but, I presume, this is the idea that would strike the mass of unprejudiced readers." While it is admitted that the allusion here was probably to the custom of immersion in baptism, &c, he elsewhere says that the Hebrew word *taval* always signifies to dip or immerse, but adds—dip in order to sprinkle under the Mosaic institution. His words are not quoted but his meaning is as stated.

BAINE, Joseph. A Baptist minister of England, was a native of Downshire, in Scotland, but having removed to England in early life, he became the subject of decided piety, and was called to the ministerial office about the year 1800, at Portsmouth, in Hampshire. After preaching a short time at Davenport, in the same county, he was invited to the pastoral office of the church at Potter-street, Harlow, the duties of which he discharged with considerable acceptance for twenty-seven years. The interest being low, and the salary small, Mr. Baine was encouraged to erect a neat house for the minister, which was built on a spot of land near the meeting-house, granted by the lord of the manor for that purpose, in collecting for which, his appeal to the churches was very successful. He was likewise, about the same time, successfully employed to collect for several building cases in Cornwall, where considerable exertions had been made in behalf of the Baptist cause, by Opie Smith, Esq., of Bath, whose praise was in all the Churches. Though Mr. Baine possessed none of those talents which command public admiration, nor literary advantages with which many are favored, he was nevertheless a good minister of Jesus Christ. His views of truth were decidedly evangelical, and his style of preaching plain, experimental, and affectionate. His piety was uniform and fervent, and his tone of conversation serious and devotional. His concern for the salvation of souls, and the prosperity of the Redeemer's Kingdom at home and abroad, produced a steady course of exertion in his own sphere, and disposed him to approve and countenance the exertions of others. To his ministering brethren of all persuasions he evinced the true spirit of Christian charity. Whatever predilections he might have for his own views, and the denomination with which he stood connected, there was nothing in his conversation or manners in the least obtrusive, sectarian, bigoted, unsocial, or unbecoming the meekness and benevolence of a Christian. Free from family cares, as well as literary and secular pur-

suits, he devoted his time with great diligence and affection to the duties of his ministry, and was encouraged by many pleasing tokens of usefulness, and the steady attachment of his people to the last. And while he laboured much for their spiritual and temporal interests, the consistency and irreproachableness of his conduct attested the sincerity of his principles, and received those marks of esteem from persons of all persuasions, which every minister of Christ should be most anxious to obtain. Indeed, the tribute of respect paid to his memory, on the occasion of his death, was a cheering instance of the spontaneous and unbought affection which his sterling piety, spirituality, and holy conversation inspired. He died 3rd Feb. 1830, aged seventy-seven. *London New Bap. Miscel.*

BRAIDWOOD, William, a Scottish Baptist minister, who was fifty years pastor of the church in Pleasance, Edinburgh, and associate of M'Lean, Inglis, Peddie, and other Scotch Baptist Ministers. He died at an advanced age, 13th October, 1830. *Lond. New Bap. Miscel.*

BRAUNUS, Johannes, author of De Vestatu Sacerdom Hebraeorum. Ludg. Bat. 1670, 4to. Amst. 1701, 4to. Selecta Sacra, libri quinque. Amst. 1700. Doctrina Fœderum, Sive Systema Theologiæ. Amst. 1702, 2 vols. This last work is quoted below:

"By baptism we are *plunged under the water*, and, as it were, *buried;* but we do not continue in a state of death, for we immediately rise again from thence: to signify, that we, through the merits of Christ, and with Christ *mortify* the old man, are *buried* with Christ, and with him arise to newness of life. *We are buried with him, through baptism, into death, that like as Christ was raised from the dead, to the glory of the father, so we also should walk in newness of life.* Rom. vi. 4-5." *Doc. Fœd.* Pars IV. cap. xxi. §ii. Booth in Pædobaptism Examined, p. 75.

"The Israelites are said to *be baptized in the cloud and in the sea*, and it represented *a death* and *a resurrection*, 1 Pet. iii. 21, Rom. vi. 3, 4. Doctrina Fœd. Lec. xviii. cx. § 7. Booth in Pædobaptism Examined, p. 75.

"Christ went down into Jordan, to be baptized by John, Matt. iii. The same thing seems to be intimated by the Apostle when he speaks of being buried by baptism, Col. ii. 12; Rom. vi. 3, 4; Gal. iii. 27." *Doctrina Fœd.* Pars iv. cap. xxi. § 8. Booth, Pædobaptism Examined, p. 92.

BRANTLY, W. T., D.D. At present the reader is referred for a biography of this great and good man to the History of Georgia Baptists and to the Christian Review. He was the author of two *tracts* which will be noticed under Art. Am. Bap. Pub. Soc. in our Gazetteer. His best production was a Review of Milman's History of Christianity in the Southern Quarterly Review, shortly previous to his decease.

BECON, Thomas. In the reign of Edward VI. he was chaplain to Cranmer. He was a most bitter enemy of the Baptists, and wrote: Three Disputations against the Anabaptists. He wrote also a Catechism of more than 300 pages, in which he asperses the opposers of infant baptism. *Benedict*, p. 265.

BEEBY, W. T. Esq. This is a modern Baptist author. His work is entitled "The Anabaptists of the 16th century, containing a chronological account of the origin, principles, and practice of the latter; and showing, that the first British Christians, for five hundred years, were Baptists; that infant baptism originated at the same time as many other corruptions in the Romish Church; that immersion was the mode of baptism immediately during and for more than 1300 years subsequent to the Apostles' times, and always has been, and is still, the prescribed manner of administering the ordinance in the Protestant Established Church of England. By W. T. Beeby, Esq. 3rd ed. Lond. 12mo., pp 48. *Benedict*, p. 202.

BELL, Elder James, was born in Sussex county, Va. in 1745. His parents were connected with the Episcopal Church, and conformed to all its externals, while it seems they did not make any pretensions to renewal of heart. Their children being educated to regard the forms of Episcopacy, the subject of this sketch continued his adherence until his conversion to God.

Of his earlier years but little is known, excepting, that in childhood he gave indications of a mind highly gifted by nature. When he arrived at manhood, and a full developement of his talents was made, he became the subject of much admiration and esteem. He was invited to several important offices, in Sussex county, which he accepted and filled, to the satisfaction of all. Having been urged to become a candidate for the General Assembly of Virginia, he was elected by a large majority. The county was represented by him for many years, during which time he became increasingly popular, and enjoyed the respect, not only of his own countrymen, but of many of the surrounding counties.

In the midst of this prosperity he lived without God. How strangely does the perverseness of the human heart exhibit itself, by a proud neglect of the Bible and its requirements, in proportion to the number and variety of earthly blessings enjoyed. Especially when elevation in official dignity is attained, are men prone to look down with contempt on those obligations imposed by the God of heaven. It is esteemed a meanness to embrace the doctrines and obey the precepts of Him who died on the cross. Thus it was with Mr. Bell. But God, who is rich in mercy, subdued the enmity of his heart, and led him into the path of life. Thoughtfulness on divine things was at first occasioned by a visit of his brother Benjamin, who, for some years, had resided at the south, and who had become a member of the Baptist church. The relation his brother gave of the change he had experienced, and the affectionate concern which was manifested for his welfare, affected him deeply. His eyes were opened to discover his own miserable condition, and in the anguish of his soul, he began to inquire for the way of salvation. He was brought into a new world. Christ became the foundation of his hopes, and exceedingly precious to his heart. The whole current of his desires and habits now received a new direction. He renounced his worldly honors; not because he esteemed

the occupancy of honorable stations in civil life inconsistent with his relation to Christ, but because he felt it his duty to spend his days in preaching the gospel. Accordingly having been baptized by Elder John Meglamare, he began to recommend the service of his new master to all around him.

The baptism of Elder Bell occurred in 1770. He attached himself to the church called Raccoon Swamp, and continued among them until within a short time previous to his death, when he joined Sappony church. After laboring some time as an itinerant, he was called to take the pastoral care of Sappony church. He was instrumental in winning many souls to God and building up the churches. He was zealous in the performance of his work, and his zeal was according to knowledge. The unblemished character which he sustained did much to render his ministry useful. All respected him as a consistent follower of the Redeemer. The ministerial career of this servant of God was short. His death occurred, September, 1778, about eight years after his connection with the church, and in his 43rd year. Some time before his departure, he desired that all his family might be collected together, that he might give his dying advice. It was an affecting scene. The man of God just on the verge of heaven, and leaving behind him many who would be exposed to the corrupting influence of this world, could not be satisfied without giving once more the voice of affectionate warning. He exhorted his children and all who were present to make preparation for another world. In the most distinct terms he referred to his own prospects, declaring that Christ, and Christ alone, was the foundation of his hope. Elder Burkitt being present, was requested to preach his funeral sermon from the words of Paul: "It is a faithful saying," &c. Thus was God pleased in his inscrutable wisdom, to deprive the church at Sappony of her beloved pastor, and the cause at large of an efficient helper. "How unsearchable are his judgments and his ways past finding out." TAYLOR'S *Virg. Bap. Minis.*

BELL, ELDER WILLIAM, was a native of Scotland, whence he emigrated to this country in 1817, and for the last seventeen years had been a resident of Pattonsburg. He was for some years a minister of an Independent Paedobaptist church in Scotland, having separated from the Presbyterian, the established church, on account of errors in doctrine and in church government. Having taken the word of God as the only rule of his faith and practice, he, in searching the scriptures, found that he had been in error, both as regarded the subject and mode of baptism. Deeply affected with a sense of his situation, he publicly confessed his error, and directed the attention of his brethren to their duty as believers; the result was, that he, together with the members of his church, were solemnly immersed in the name of the Father, Son, and Holy Ghost. But in consequence of the want of an evangelical Baptist minister, to administer the ordinance, the series of baptisms was commenced by one of the elders of the church, who had been set apart for that purpose, but who was not himself immersed until

after he had first immersed the subject of this notice. Under his ministry others received the truth, and he had the pleasure of seeing, previous to his leaving Scotland, some hundreds obeying the Lord, by following him into the watery grave, and by continuing steadfastly in the Apostles' doctrine, and in fellowship, and in breaking of bread. After his migration to this country, the wants of a large family, and the peculiar nature of his employments, confined him constantly to the place of his residence, consequently his acquaintance was limited, and his usefulness circumscribed to a small sphere. Nevertheless, from his settlement in this country, to the Sabbath before his death, (upon which day he walked a mile into the country, and preached for the last time from Acts xv. 9,) he ceased not to preach that gospel which had been the power of God in his own salvation, as opportunity offered, both in the town in which he resided, and in the adjacent country. He also sought the acquaintance of ministers of the gospel, professors of religion, and serious persons, and endeavored, affectionately and forcibly, to point out their errors, and to expound unto them the way of God more perfectly. Although not blessed with more than an ordinary English education, he had, by close study, particularly of the scriptures, acquired a more thorough knowledge of the word of God, and clearer views of the plan of salvation by grace, through faith in the Lord Jesus Christ, and a more perspicuous and forcible method of carrying knowledge to others, than that of any public minister with whom the writer of this is acquainted in this country. TAYLOR'S *Virg. Bap. Minis.*

BENTLEY, RICHARD, Regius Professor of Divinity, and master of Trinity College, a most eminent scholar and critic, was born 1661, died 1772. The work from which Booth quotes below was entitled "Remarks upon Mr. Collin's Discourse of Freethinking, in two parts, by Philelentherus Lipsiensis. Lond. 1723. 8vo.; also, 1719, and Camb. 1725, 8vo. Lond. 1731. This learned testimony is:

"*Baptismous* baptisms, *dippings*—baptison seauton eis thalason, *dip* yourself in the sea. Disc. on Free Thinking, part 2. p. 56, 57. Ed. 6. Booth. p. 17.

BEATTIE, JAMES, L.L.D., born 1735, died 1803, an eminent Scotch critic, poet, philosopher, and logician, and learned writer, says most truly what is applicable to Paedobaptist writers and aspersers of the true origin of the Baptists, that:

"They who allow themselves to contradict matter of fact, either in conversation or writing, will find it no easy matter to avoid contradicting *themselves*." *Essay on Truth*, part II. p. 170. Note, Edit. 1. Apen. BOOTH, Pædobaptism Examined, p. 459.

BENGEL OR BENGELIUS, JOHN ALBERT, a learned German Divine, born at Winneder, in the duchy of Wirtemberg, 1687, died 1782. His work best known is his excellent edition of the Greek Testament; also Gnomon Nov. Test. in quo ex nativa Verborum vi. Simplicitas, profunditas, concinnatas sensuum Coelestium indicatur. Stet. 1742, 1759. The best edition was printed at Ulm, 1763, 4to. Booth quotes this author appropriately.

"He that is baptized puts on

Christ, the second Adam; he is baptized, I say, into a whole Christ, and, therefore, also into his death: and it is like as if, in that very moment, Christ *suffered*, died, and was *buried* for such a man; and such a man suffered, died, and was buried with Christ." *Gnomon.* Ad. Rom. vi. 3. Booth, Pædobaptism Examined, p. 67.

"They were baptized in the cloud inasmuch as they were under it; and in the sea, seeing they passed through it; but neither the cloud nor the sea wetted, much less *immersed* them, (though some conjecture from Psalms lxviii., and cv. 39, that a miraculous rain fell from the cloud,) nor is the appellation of baptism extant in the narrative of Moses. Nevertheless, Paul very agreeably denominates it thus, because a cloud and the sea are both of a watery nature, therefore, Paul says nothing of a fiery pillar: and because the cloud and the sea *withdrew the fathers from sight*, and returned them almost in a similar manner, as the *waters do those that are baptized.*" Gnomon in loc. Booth, Pædobaptism Examined, p. 76.

He says, ad Matt. xiv. 13, "that if the parents of these children had *requested* baptism for them it would not have been denied." Booth, in Pædobaptism Examined, p. 349.

He considers the holiness of the *children*, and of the *unbelieving* parent, as *the same;* because μιαινεται, and ἁγιαζεται differ only as to be *made holy* differs from to *be holy.* (*Gnomon*, in loc.) If, then, that sanctification of the unbelieving husband, gives him no claim to baptism; the holiness thence arising can not invest his children with such a right. Booth, in Paedobaptism Examined, p. 390.

BECKMANUS. Whether Booth quotes John Beckman, of the University of Goettingen, or Christianus Bornensis Beckmanus, or Jo. Chr. Becmanus, we cannot now determine, since the title of the work quoted is found under neither name in the catalogue of their writings. All of the three were learned authors, and either is good authority.

"Baptism, according to the force of its etymology, is *immersion*, and washing or dipping." Exercit. Theolog. Exercit. xvii. p. 257.

"That the word μαθητευειν, according to its etymology, signifies *to make disciples*, is readily allowed by all. But this is not effected without *instruction*. For he who as μαθητης, learns from another, is rationally *taught something* by him. They, therefore, are disciples who are *taught* and *learn*. Hence, μαθητευω, is to *teach* and *instruct* others. Μαθητευσατε, therefore, can not gain any thing thence, in defence of their cause. For how are people made the *disciples* of Christ? Certainly by *teaching*. Hence the Syriac interpreter; *teach all people*. Yea, Mark plainly intimates that the gospel was to be *preached*, or instruction communicated, to the nations; saying, *go into all the world, preach the gospel to every creature*: thus explaining μαθητευσατε, in Matthew." Exercitat Theolog. Exercitat. xxii. p. 260. Booth in Pædobaptism Examined, p. 317.

BESSEL, Godfrey De, a learned Abbe of the convent of Benedictines of Gotturich, was born at Buchleim, in the Electorate of Mentz, 1672, died 1749. He pub-

lished St. Augustine's Letters to Optatus de Pœnis Parvulorum qui sine baptismate decederunt. Vienna, 1733. Bib. Brit.

BRETT, Thomas, L.L.D., born in Kent, 1667; died 1743, was an eminent divine and a great controversial writer. Among his writings were,—A Letter to the author of Lay-Baptism invalid, wherein the doctrine of Lay-baptism taught in a sermon, said to have been preached by B— of S—, Nov. 1700, is censured and condemned by all Reformed Churches. Lond. 1711. Mr. Bingham's Scholastical History considered, concerning baptism by Laymen. Lond. 1713, 8vo. Five Sermons, on the honor of Christian Priesthood; The extent of Christ's Commission to baptize; The Christian Altar and Sacrifice; The Dangers of a Relapse, and True Moderation. 1715. The Divine Right of Episcopacy, &c. The Answer to a Plain Account of the Sacrament, and various other more important works. *Bib. Brit.*

BEZA, Theodore, a native of France, an eminent scholar, and one of the chief promoters of the Reformation, was born in 1519, died 1606. The enumeration of the titles of his works would occupy three or more pages of this work, should it include a notice of the various editions and translations. Those most pertinent to our purpose are:

1. Propositions or Articles drawn out of Holy Scripture, shewing the cause of continual variance in the Dutch Church in London, and thought meet to be published for staying of other congregations which in these days do spring up. Subscribed vnto by Theod. Beza, and divers other preachers beyond sea. Printed in English and Latine, by R. Jugge, 1568, 4to.

2. Quaestionvm et responsionum Christianarvm, pars altera, que est de Sacramentis. Lond. 1577. 8vo.

3. The True Understanding of these words: This is my body, &c., by Tho. Erastas. Also Beza's Treatise on the Sacraments in general, translated by John Shutt. Lond. 1578. 16mo.

4. Theodore Beza, his little Catechism. 1578.

5. The Pope's Canons; wherein the venerable and great Masters of the Romish Church are confuted in these ten discourses following, with divers other matters, as appeareth in the page next ensuing. Of the Holy Supper; of the one only Mediator; of Purgatory; of the Council of Follete; of the confession vnto God; of the Church; of Free-will; of Marriage and Vows; of Fasting and Meats; of Images. Translated out of the French into English, by T. S. Gentleman. Lond. 1587, 16mo. under a volume of 31 sermons, there is also

5. Two very learned Sermons, together with a short Sum of the Sacrament of the Lord's Supper, &c., whereunto is added, A Treatise of the Lord's Supper, and two Prayers at the end. Lond. 1588. 8vo. Booth quotes from this author as follows:

"Christ commanded us to be *baptized*, by which word, it is certain, *immersion* is signified βαπτιζεσθαι, in this place, is more than χειπτειν; for the *former* seems to respect the whole body, the latter only the hands. Nor does *baptizein* signify to *wash*, only on the hands, except by consequence; for it properly signi-

fies *to immerse* for the sake of dipping." Epistola II. ad THOM. TILIUM, apend. SPANHEIM. *Dub. Evang.* Pars. iii. Dub. 24. *Annotat.* in Marc. vii. 4. BOOTH, in Pædobaptism Examined, pp. 17, 18.

"*Ye have put on Christ.* This custom seems to proceed from the ancient custom of *plunging* the adult in baptism." Annotat. ad Gal. iii. 27. BOOTH, Pædobaptism Examined, p. 86.

BRES, GUY DE. This is one of the innumerable authors to whom Bayle refers, as writers against the Anabaptists, and one which he omitted to name. His work was entitled, "La Racine, Source, et Fondement des Anabaptistes de nostre temps, avec refutation des leurs arguments. 1595, 8vo. *Biblio. Brit.*

BEAUCAIRE, DE PEGUILON FRANCIS, in Latin, Belcarius Peguilio, bishop of Metz, a man of some note in the 16th century, was born 1514, died 1591. His history, says Robert Watt, which extends from 1461 to 1580, or, according to Mr. Bayle, from 1462 to 1567, is not very properly called a history of his own times. The title of the publication, however, is, Rerum Gallicarum Commentaria, ab A. 1462, usque ad A. 1566. Lyons, 1625, fol. His tract on the baptism of Infants, alluded to by Beza, may perhaps be, Traite des Enfans morts dans la sein de leurs Meres. 1567, 8vo. The question being, whether children dying in the womb, and consequently without baptism, are saved, which he was disposed to answer in the negative. *Bib. Brit.*

BEHMEN, or BEOHMAN, JAMES, founder of the sect of Behmanists, born near Gorlitz, Upper Lusatia, 1575; died 1624. Among his writings and publications was —"Christ's Sacraments, viz.: Baptism and the Supper, by J. Sparrow. Lond. 1652, 4to. See *Sparrow* and Bib. Brit.

BENNET, THOMAS, an eminent English divine, born at Salisbury 1673, died 1728. Among his numerous works were—"A Discourse on the necessity of being baptized with water, and receiving the Lord's Supper, taken out of the Confutation, &c. Camb. 1707, 12mo. This was part of a work entitled "A Confutation of Quakerism," &c. against Mr. Barclay. Another of his works worthy of notice was, "The Rights of the Clergy of the Christian Church, or a Discourse showing that God hath given and appropriated to the clergy, authority to ordain, preach, baptize, &c. Lond. 1711, 8vo. *Bib. Brit.*

BEAUSOBRE, ISAAC, born at Niort, in Upper Poiton, 1657, died 1738, an eminent divine and ecclesiastical writer. The Prussian Court having denied Mr. Beausobre, and his friend, Mr. Lenfant, to prepare a translation of the New Testament, they shared the labours between them, the epistles of St. Paul falling to Mr. B. The whole was published at Amsterdam, 1718, 2 vols. 4to. with prefaces and notes, &c. A second edition with considerable additions and corrections, 1741. Their introduction was translated into English, and published at Cambridge, 1779, 8vo. A New Version of the Gospel according to St. Matthew, with a literal commentary on all the difficult passages; to which is prefixed, An Introduction to the reading of the Scriptures, &c. Translated from the French of M. B. & M.

Lenfant. 1816. Mr. Booth quotes this author.

"*In the water—in the Holy Ghost.* These words do very well express the ceremony of baptism, which was at *first* performed by *plunging the whole body* in water, as also the copious effusion of the Holy Ghost on the day of Pentecost. Note on Matt. iii. 2, Eng. Trans. *Booth, p.* 78.

BENSON, GEORGE, D.D., a learned and eminent Dissenter, born in Cumberland, Eng., 1699, died 1763, "A Paraphrase and Notes on the Epistles of St. Paul to Philemon, the Thessalonians, Timothy, and Titus, with critical dissertations. Lond. 1734, 4to," is the work quoted by Booth, pp. 253, 254, as follows:

"As I am not fully satisfied about that fact (the Jewish custom of initiating heathen proselytes by baptism) I would propose my difficulties, with a view to excite others to a further inquiry into that particular. 1. I have not, in the Old Testament, found any instance of one person's washing another, by way of consecration, purification, or sanctification, except that of Moses, his washing Aaron and his sons, when he set them apart unto the office of priests. Lev. viii. 6. 2. I can not find that the Jews do at present practice any such thing, as that of baptizing the proselytes that go over to them; though they are said to make them wash themselves. 3. Where is any intimation of such a practice among the Jews before the coming of our Lord? If any could produce any clear testimony of that kind from the Old Testament, the Apochrypha, Josephus, or Philo, that would be of great moment. 4. In former times, proselytes, coming over from heathenism to the Jewish religion, used to wash themselves, which is a very different thing from baptism, or persons being washed by another. I do not absolutely deny, that the Jews initiated proselytes by baptism; but I mention these difficulties and objections with regard to that fact. Paraphrase and Notes on Epist. of Paul, pp. 641, 642, 2nd Ed.

BEDDOME, BENJAMIN, M.A. Of this English Baptist author we have not at hand a biography, but will not omit to notice his works—"A Scriptural Exposition of the Baptist Catechism, by way of Question and answer, 1752." This we have seen and wish it were reprinted. Twenty short Discourses, adapted to Village Worship, or the Devotions of the family. Published from his MSS. 1805. *Bib. Brit.*

BENEDICT, REV. GEORGE, was born at Southeast, Dutchess County, New-York, April 15th, 1795, during a transient sojourn of his parents in that place. At the age of three weeks he was removed to the residence of his parents in Danbury, Conn., where he spent the days of his childhood and youth. At the age of twenty-two he experienced the grace of God, was baptized by Rev. Mr. Tuttle, and united with the Second Baptist Church of Danbury, Sept. 21st, 1817.

This last step was one of severe trial, and evinced at the outset of a useful life that conscientious regard for truth and duty which ever afterwards characterized his conduct. His friends were connected with a denomination having but little sympathy with Baptists, and manifested the most de-

cided opposition of feeling, and expression to the course which Mr. Benedict felt bound in duty to God and his own conscience to pursue. But Mr. B. was a Baptist in sentiment and could not honestly be any thing different in practice; not for that he loved his friends less, but because he loved his Saviour more.

On the 12th of May, 1822, at the age of twenty-seven years, Mr. Benedict was licenced by the Church in Danbury to preach the gospel; and on the 7th of August, 1823, he was ordained and installed pastor of the same church, in which relation he continued his "labors of love," with great faithfulness and a good degree of success, until May, 1831, when he removed to the city of New-York and there took the pastoral charge of what was then known as the Union Baptist Church.

This church was a little flock, and in addition to the discouragements generally incident to the early history of a religious society, the loss of their meeting house by fire, had well nigh disheartened the most hopeful and persevering among them. It was this weakness of the church, as well as the great insufficiency which Mr. Benedict with characteristic modesty attributed to himself, that led him to select for the foundation of a discourse on his life and death that beautiful confession of the Apostle: "I was with you in weakness, and in fear, and in much trembling." But the day of their prosperity had come. Their new pastor gained the confidence of all who knew him, and was soon embosomed in the affections of the church, as "a good man, full of the Holy Ghost and of faith; and much people was added to the Lord." Their place of meeting was soon crowded with attentive listeners; a heavenly unction attended the preaching of the Word, souls were convicted, and many precious converts having been buried in the likeness of the Saviour's death, were brought into this fold of the good Shepherd. Such was the success which crowned the labors of their beloved pastor at this time, that in less than three years the little church increased to the number of two hundred and thirty-three members; and they were enabled to erect a very neat and commodious house of worship on Stanton-street, which they opened and dedicated to the worship of Almighty God the first Sabbath in March, 1834. "Out of weakness they were made strong." The name of the church was then changed, and thenceforth to this time it has been called Stanton-street Baptist Church.

Here Mr. Benedict continued his labors with enlarged success until 1841, when the church numbered seven hundred and fifty-eight members, more than enough of themselves to fill their meeting house. Up to this time he had baptized over six hundred. This large body determined after much deliberation, consultation and prayer, to send out a colony to constitute a new church. They accordingly effected a division on the most amicable terms, on the 27th of January, 1841, and in February following, the colony, consisting of three hundred and sixty-four members, was organized as the Norfolk-street Baptist Church, of which Mr. Benedict was called to take the pastoral charge.

This was a painful parting, but God who had brought them through unparalleled prosperity to this trying scene, gave them grace to accomplish the separation in harmony and brotherly love. The following extract from Mr. B.'s resignation exhibits something of the views and feelings which characterized the movement: "Since the existence of our relation as pastor and people, our heavenly Father has vouchsafed to bless us, and to 'increase us with men as a flock,' insomuch that our place of worship has become too strait for us. The providence of God seems evidently to say, 'enlarge the borders of thy tent; lengthen thy cords and strengthen thy stakes;' with a view, therefore, to extend the cause of truth in this city, I have thought it best, painful as it is, to tender my resignation as the pastor of this church, for the purpose of uniting in the organization of a regular Baptist Church at the corner of Broome and Norfolk streets." This resignation was reluctantly, but cordially accepted by the people, under the same sense of obligation to the divine will which had influenced their pastor to take the self-denying step.

Mr. Benedict having accepted the call of the Norfolk-street Church, a meeting house was purchased in the place above mentioned, where a large congregation was soon collected. Here also the abundant blessings of God's grace continued to crown the labors of his faithful servant. Multitudes were gathered into the sanctuary, and many who heard the Word believed and were brought to a knowledge of the truth, as it is in Jesus. "The Lord added to the church daily such as should be saved." But He whose "judgments are a great deep," and whose "ways are past finding out," turned but a single leaf in the book of his inscrutable providence, and the scene was sadly changed. That good minister of Jesus Christ was taken from the midst of a useful life, in the full vigor of manhood, and made to pass through scenes of sickness and extreme bodily sufferings for the space of two long years, when the light of his mortal existence was lost in the more glorious effulgence of a higher life; as sink the stars in ethereal depths before the opening eyelids of the morning.

A few months previous to his departure Mr. Benedict urged his resignation against the remonstrances of the Church, which was accepted on the first of July, 1848, only with the hope that a more perfect relief from the cares and anxieties of his pastoral charge might contribute something towards his ultimate restoration. But God had otherwise determined. The days of his years were well nigh ended, and his work was about to be finished. That work, however, had been quickly and mightily done. He had lived much in little time. During a ministry of sixteen years he had baptized more than twelve hundred souls, and officiated in the services of more than eleven hundred funerals.

But he left the field of his labor and the flock of his love without a murmur. He endured the pains of extreme bodily suffering and the breaking of those tender ties, which bound him with no common endearments to his beloved family and friends, with the meekness of a Christian, and a cheerful

acquiescence in the will of God. Thus he fell asleep in Jesus on the 28th of October, 1848. "His funeral services were attended in the First Baptist Church, Oct. 31, in presence of an immense audience. Scriptures were read by Rev. E. Lathrop, and prayer was offered by Rev. T. Armitage, the successor of Mr. Benedict in the pastorate of Norfolk-street Church. The sermon was preached by Rev. Dr. Cone, from Acts xi. 24. "For he was a good man and full of the Holy Ghost and of faith: and much people was added unto the Lord." The concluding prayer was offered by Rev. L. Covell. Dr. Cone adverted briefly to the application of the passage to Barnabas as a son of 'exhortation,' and then to our departed brother, as a man eminently gifted in prayer; an earnest, affectionate, experimental, and practical preacher, and adverted particularly to those departments of ministerial labor in which he specially excelled. The discourse was a worthy tribute to the character of an honored, beloved, and useful brother."

He has left a widow and two children, who mourn the irreparable loss of an almost incomparable husband and father.

This solemn bereavement was afterwards improved in a discourse by Rev. Mr. Armitage, addressed to the Norfolk-street Church, and founded upon a passage which had been selected for the purpose by Mr. Benedict, himself, viz: "And I was with you in weakness, and in fear, and in much trembling: and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God," 1 Cor. ii. 3–5. The sermon of Mr. Armitage was repeated by request in the Oliver-street Baptist Church; and to his discourse, together with that of Dr. Cone, we are mostly indebted for the facts of this narrative, though some use has been made of the "History of the Churches of New-York."

Of his character his life is the most faithful delineation. "As a man he was," in the language of one who knew him well, "kind, forgiving, compassionate, and just." He possessed the power of quick and clear perceptions, accurate discrimination, and a sound judgment.

As a Christian, under the hallowing influences of divine grace, he was an "example to the flock," a "burning and a shining light." In him there was no guile, no egotism, no conceit. He was humble before God, and charitable towards all men. "Love to God and goodwill to men," were the ruling affections of his heart, the crowning virtues of his Christian character.

As a preacher, he was simple but solemn, earnest and affectionate; wise in a knowledge of human nature, and mighty in the Scriptures. And if it be true that "he is the best physician who cures the most patients, and he the best preacher who saves the most souls," then surely Mr. Benedict was one of the very best ministers of Christ.

In doctrine he was purely evangelical, holding and teaching the essential doctrines of the Trinity, of human depravity, of regeneration by the Spirit, and justification by faith, of the resurrection of

the dead and the general judgment, and of future rewards and punishments. More than this, in his views of Christian ordinances and gospel order, he was, from his own convictions of truth, and a conscientious conformity to his sense of the divine will, a decided Baptist.

As a pastor he was prudent, patient, affectionate and faithful. "I must be about my Father's business," was the favorite motto of his pastoral life. In his daily walk he went about doing good, he went every where preaching the Word, admonishing the careless, entreating the wayward, encouraging the weak, and comforting the afflicted. The mansions of the rich, the homes of the poor, the chambers of the sick, and the hearts of the bereaved, all found in him a meek and unpretending disciple of the lowly and compassionate Jesus, bearing in his bosom the spirit of his Lord and Master.

It is painful to part so soon with one so well qualified for usefulness. But the Lord knows best how to employ his servants in this world, and when to call them home. The usefulness of Mr. Benedict, however, is not to be measured by his years; rather let his years be estimated by his usefulness. For he accomplished the work of a long life in a little time; and although he departed this life in the meridian of manhood, yet in the example of a well-spent life he has left for the living the best legacy of a good man. And we must not be unmindful of the precious boon. For "when sublime virtues cease to be abstractions, when they become embodied in human character, and exemplified in human conduct, we should be false to our own nature if we did not indulge in the spontaneous effusion of our gratitude and admiration." Surely, the remembrance of such a man cannot perish. Minds, moulded by his influence and instruction, constitute the imperishable memorials of his worth; and souls, redeemed through his instrumentality, shall be the seal of his ministry, and the crown of his rejoicing. *N. Y. Chronicle.*

BENEDICT, Rev. David, A.M. The living Baptists are noticed in this work only as they are authors, on whatever subject they may have written, and this plan includes also baptist publishers of books, when we shall reach that department. In 1802, Mr. Benedict began his researches and preparations for a history of the Baptists, which he published in 1813, entitled—A General History of the Baptist Denomination in America, and other parts of the world. By David Benedict, A.M., Pastor of the Baptist Church in Pawtucket, R. I. (Mark xvi. 15, 16. Acts viii. 36, 39, are here inserted in the title page) In two volumes. Boston: Printed by Lincoln and Edmonds, No. 53, Cornhill, for the author. 1813. 8vo. pp. 602 in each volume. He published an *Abridgment* of this history in one volume, by the same publishers. Boston, 1820. pp. 446. small 8vo. or 12mo. He published also a History of all Religions, and edited an edition of Robinson's History of Baptism by the same publishers in 1817. Lewis Colby & Co., N. Y. 1848, published by the same author in one large 8vo. volume of 970 pages, a work with the same title with his first history of the Baptists brought down to the period of its publication, en-

titled—A General History of the Baptist Denomination in America and other parts of the world. By David Benedict. New York, Lewis Colby & Co., 122, Nassau-street, 1848, with a portrait of the author. In this history the author says: "*I pay no attention whatever to Chronology but only to geographical connection.*" His history is a most ample storehouse of facts which affords material for other arrangements still better adapted to uses of reference.

BRENIUS, Daniel, a Dutch Baptist, author of—Danielis Brenii Harlemo—Batavi, Opera Theologica, Quorum Catalogum versa Pagina post commotionem, de tractatu D. Brenii, Operam Episcopii Secundae parti inserto, exhibit. Amstelraedamis, Sumptibus Francisci Cuperi Bibliopolae, prope Portum Harlemensem, in vico vulgo dicta de Braak. Anno 1666. This work is before us, and a note on the title of the copy which was originally in the library of Dr. Homer, of Boston. Dr. H. says: "Brenius, the learned Dutch Baptist. After frequent examination I pronounce this commentary one of the most judicious I have ever seen."

BLESDICK, Nicolas; Upon the authority of Cassander and Hornbeck, this man is mentioned as having been trained up an Anabaptist, and turning afterwards writer against them, by Peter Bayle, in his Historical and Critical Dictionary, vol. 1, p. 291. London ed. 1734. See Art. *Bayle*, p. 47, of Baptist Cyclopædia, the title of Blesdick's works which are not necessary to be repeated here.

BIRT, Isaiah. Author of "A Vindication of the Baptists in three Letters. 1795." *Bibliotheca Britannica.* Benedict, p. 139, 140, gives the titles of three other works of late date.

1. "Adult baptism and the salvation of all who die in infancy maintained; in Strictures on a Sermon entitled, the Right of Infants to baptism, by Rev. H. F. Burder. By Rev. Isaiah Birt. London. 8vo. pp. 46. 1821.

2. Personal Religion Vindicated in relation to Christian baptism. Lond. 8vo. pp. 67. 1833.

3. Reflections on the origin, extent, nature, and effects of infant baptism. London, 8vo.pp. 24. 1835. These works are baptist most certainly.

BIGLAND, Ralph, Esq., Garter Principal King at Arms, was born 1734. Author of—"Observations on Marriages, Baptisms, and Burials, as preserved in Parochial Registers; with sundry specimens of the entries Marriages, Baptisms, &c., in foreign countries. Lond. 1764, 4to., and other works. *Bib. Brit.*

BRINSLEY, John, born in Liecestershire, Eng., 1600, died 1665. He was a Nonconformist divine, and among his works was one entitled, "The Doctrine and Practice of Pædobaptism asserted. Lond. 1645, 4to. *Bib. Brit.*

BIDDULPH, Rev. Thomas, of Bristol, Eng. Of his works, the title of one will be given. "Baptism, a Seal of the Christian Covenant, or an answer on the former Two Tracts, by Richard Mant, A.M. 1816.

BINGHAM, Joseph, an eminent and laborious Theological writer, was born in Yorkshire, England, 1668, died 1723. Among his works was "Scholastical History of the

Practice of the Church in Reform to the administration of baptism by Laymen, in two parts. Lond. 1712. 2 vols. 8vo. His most celebrated work is entitled, "Origines Ecclesiasticæ; or the Antiquities of the Christian Church. Lond. 1720, 2 vols. fol. This work was translated into Latin by Henricus Griscovius, with a Preface by Jo. Fr. Buddaeus, at Hull, May 1724. This work is seldom found complete. The same, abridged, under the title of, Ecclesiae primitivae notitia, or a Summary of Christian Antiquities, by A. Blackmore, 1722. 2 vols. 8vo. This learned and pious author is quoted by Booth as follows:

"The antients thought that *immersion*, or burying under water, did more lively represent the death, and burial, and resurrection of Christ; as well as our own death unto sin, and rising again unto righteousness: and the divesting or uncloathing of the person to be baptized, did also represent the putting off the body of sin, in order to *put on the new man, which is created in righteousness and true holiness*—persons thus divested, or uncloathed, were usually baptized by *immersion*, or dipping of their whole bodies under water. There are many passages in the Epistles of St. Paul, which plainly refer to this custom; and as this was the *original apostolical* practice so it continued to be the universal practice of the Church for many ages, upon the same symbolical reasons as it was first used by the Apostles. Origin. Eccles. Vol. 1. p. 521, 522. Fol. *Apend.* Booth in *Pædobaptism Examined.* p. 86, 87.

"The Christians were wont to please themselves with the artificial name *Pisciculi, fishes*, to denote, as Tertullian (who was cotemporary with Clement) words it, that they were regenerate, or born again into Christ's religion by water, and could not be saved but by continuing therein. And this name was the rather chosen by them, because the initial letters of our Saviour's names and titles in Greek, Ιησους Χριστος, Θεου Υιος Σωτηρ, Jesus Christ, the Son of God, our Saviour, technically put together make up the name ιχθυς; which signifies *fish*, and is alluded to both by Tertullian and Optatus." Origines Eccles. B. 1. chap. 1. §2. Booth, Pædobaptism Examined, p. 205.

In reference to infant communion, he says: "Bishop Bedle and some others have declared intirely for it;" i.e. for Infant Communion. Origines Eccles. B. xii. chap. 1. § 3. B. xv. chap. iv. § 7. Booth, Pædobaptism Examined, p. 437.

BRINE, John, author of more than forty different works, which will be enumerated at the close of this article, was a divine of considerable celebrity among the Calvinistical Baptists in England; born in Kettering, 1703; died 21st February, 1765. His parents were in very poor circumstances, so that he possessed scarcely any advantages in respect to education. When a lad, he was placed in the staple manufactory of his native town, at which he worked for some considerable time, as did his friend Dr. Gill, who was some years his senior; and under whose ministry he received his first serious impressions. Being of a studious turn of mind, and giving himself to reading at his leisure hours, he acquired no inconsiderable stock of knowledge; and having in early life,

addicted himself to habits of seriousness, he was admitted a member of the Baptist Church in his native place, under the pastoral care of Mr. Wallis. Though the straightness of his circumstances compelled him to have recourse to his daily labor for a subsistence, yet he was careful to improve all opportunities for the cultivation of his mind; and he must have taken prodigous pains at this period, to acquire so respectable an acquaintance with the learned languages, and with such other branches of useful knowledge as he possessed. Here he married a daughter of the Rev. John Moore, a respectable minister of the Particular Baptist denomination, at Northampton, from whom he inherited Butler's Hebrew Bible, which was to him, at this time, a treasure of no small value. With this lady he lived in a state of conjugal happiness for many years, till she was removed by death, on the 6th of August, 1745; upon which occasion Dr. Gill preached, and afterwards published a funeral discourse. After some interval, Mr. Brine again entered into the marriage state; and his second wife survived him.

Mr. Brine was called into the ministry by the church at Kettering, to which he stood related; and after preaching for some time in an occasional way, received a call to undertake the pastoral charge of a Particular Baptist Church at Coventry. In that station he continued a few years, till he was invited to London, to succeed Mr. Morton, as Pastor of the Baptist Congregation at Curriers' Hall, Cripplegate-street. This was about the year 1730. His removal to the metropolis gave him great satisfaction, as it afforded him an opportunity of being near to his friend Dr. Gill, with whom he cultivated a particular friendship. This was strengthened by a perfect congeniality of views upon religious subjects. When the Doctor retired from his Wednesday evening lecture in Great Eastcheap, it was carried on for some years by Mr. Brine, in connexion with other ministers. He also preached in his turn at the Lord's-day evening lecture in Devonshire-square. During the period of thirty-five years that he resided in London, he took a principal lead in all the public acts that concerned his own denomination. The weight that he acquired with his own brethren, occasioned his frequently being called upon to preach at the ordination of younger ministers, and to improve the deaths of ministers and private Christians. Many of his discourses on the occasion are printed.

Mr. Brine resided for many years in Bridgewater Square, but during his last illness he took lodgings at Kingsland, where he died. Not long before his death, he expressed his sentiments in the following words: "I think I am of sinners the chief, of saints the least; I know that I am nothing. But by the grace of God, I am what I am;" which latter words he ordered to be inscribed upon his tombstone. His death took place on the 24th of February, 1765, in the 63d year of his age. He left positive orders that no funeral sermon should be preached for him; which strange injunction could not proceed from any dislike to such services, seeing he preached so many himself. His request as to this

particular was complied with, but not entirely. His intimate friend, Dr. Gill, preached a sermon upon the occasion to his own people, from 2 Cor. xv. 10. *By the grace of God I am what I am.* In the following May, the Doctor preached the same discourse at St. Albans, and then thought himself at liberty to publish it. The only notice that he takes of Mr. Brine, is in a note to the following purpose: "I am debarred from saying so much of him as I otherwise could do, we both being born in the same place, and myself some older than he, and from his being among the first fruits of my ministry. I might take notice of his natural and acquired abilities, his great understanding, clear light, and sound judgment in the doctrines of the gospel, and the great and deep things of God. Of his zeal, skill, and courage in vindicating important truths, published by him to the world, by which *he being dead yet speaketh.* In fine, I might observe to you that his walk and conversation in the world was honorable and ornamental to the profession which he made, and suitable to the character he sustained as minister of Jesus Christ, all which endeared him to his friends. But I am forbid to speak any more." *Gill's Sermons and Tracts, vol.* 1, *p.* 591–2, *note.*

Mr. Brine was in person short and thick, and he had rather a strange countenance, that was not calculated to possess strangers greatly in his favor; but his manners were very much those of a gentleman. He was a man of considerable attainments in learning, and excelled in his knowledge of the learned languages. He possessed good ministerial abilities, and was very faithful in the discharge of the pastoral duties. His sermons, however, if one may judge from the printed specimens, were not so well adapted to the conversion of sinners, as to the instruction and edification of those who were brought to the knowledge of the truth. More doctrinal than practical, he abounds rather in the discussion of religious subjects according to his own practical apprehensions, than in their application to the conscience. Exhortations to sinners he would consider as legal. This resulted from the view he took of the doctrines of revelation. He was generally reputed a high Calvinist; but he went into all the unintelligible depths of the Supralapsarian scheme, such as Calvin himself never allowed. This occasioned him to be called by persons an Antinomian. But it must have been only in a doctrinal sense; for he was himself a man of exemplary life and conversation. He cultivated the Christian tempers and graces with assiduity, and was an ornament to the religion he professed. His amiable character procured him general respect; and it should be remarked, that he would by no means admit the dangerous tendency which others apprehended from the doctrines he inculcated. On the contrary, he considered them of such importance, that he was their zealous defender, both from the pulpit and from the press. His publications are very numerous; but they consist chiefly of sermons, besides a few distinct treatises, designed to vindicate his peculiar tenets. As most of them have passed through but one edi-

tion, they are now become scarce; insomuch, that it is difficut to procure a complete set of his works. Though his writings are not now much sought after, they are, nevertheless, greatly esteemed by some persons, and are in request by the admirers of Gill, and of the Crispian school. We have been at some pains to procure a complete list of his writings, which will be inserted below, as follows:—1. A Defence of the Doctrine of Eternal Justification from some exceptions made to it by Mr. Bragge, 1732. 2. The Covenant of Grace opened; a Sermon on the Death of Mrs. Margaret Busfield, who died May 3d, 1734. 2. Sam. xxiii. 5. 3. God the Defence and glory of his Church: a Sermon at Devonshire-square, Nov. 5, 1734, to the Society that supports the Lord's-day evening Lecture there. Zach. ii. 5. 4. The Believer's triumph over death: a funeral Sermon for Mr. Hugh Lloyd, who died Feb. 11, 1735. 1. Tim. iii. 8, 9. 5. A Sermon at the ordination of Deacons, March 5, 1735. 1. Tim. iii. 8, 9. 6. A Discourse on the Prayer of Jahez; being the substance of several Sermons, preached at Cripplegate. 1. Chron. iv. 10, 1736. 7. Remarks upon a Pamphlet, entitled, Some Doctrines in the Supra-lapsarian Scheme, impartially examined by the word of God, 1736. 8. The certain efficacy of the death of Christ asserted, in answer to a book, entitled, the Ruin and Recovery of Mankind, by Isaac Watts, D. D., 1743. 9. The Christian Religion not destitute of arguments sufficient to support it, in answer to a pamphlet, entitled, Christianity not founded on argument, 1743. 10. A Refutation of Arminian Principles, delivered in a pamphlet, entitled, the modern question concerning Repentance and Faith, examined with candour, 1743. 11. A Vindication of some Truths of Natural and Revealed Religion: in answer to Mr. James Foster, 1746. 12. The Nature of true Holiness explained: a Sermon at the Monthly Exercise, April 20, 1749. Heb. xii. 14. 13. A Treatise on Various Subjects, 8vo. 1750. 14. The solemn charge of a Christian Minister considered: a Sermon at the Ordination of the Rev. John Ryland, July 26, 1750. 2. Tim. iv. 1, 2. 15. The Christian's Duty, and Divine Efficacy represented: preached at Cripplegate, Nov. 11, 1750. Phil. ii. 12, 13. 16. Some Account of the choice experience of Mrs. Anne Brine, as written by herself, and collected out of her Letters, 1750. 17. An Antidote against a spreading of Antinomian principles, 1750. 18. The Causes of Salvation and Vocation considered: preached at Crispin-street, Dec. 22, 1751. 2. Tim. i. 9. 19. The true sense of the Atonement for Sin, by the Death of Christ: in answer to Mr. Taylor of Norwich, 1752. 20. Motives to Love and Unity among Calvinists, who differ in some points: in answer to Mr. Alvery Jackson, 1753. 21. The proper Eternity of the Divine Decrees, and of the Mediatorial Office of Christ, asserted and proved: in a Sermon at the Monthly Exercise, Sept. 12, 1754. Prov. viii. 22, 23. 22. A vindication of Divine Justice in the infliction of endless punishment for Sin: in answer to a pamphlet, the Scripture account of the future state considered, 1754. 23. Job's Epitaph Explained: a Sermon on the death of Mrs. Eliza-

beth Turner, who died Oct. 14, 1755. Job xix. 25. 24. Some Mistakes in a book of Mr. Johnson of Liverpool, entitled, The Faith of God's Elect, &c., noted and rectified, 1755. 25. Diligence in Study recommended to Ministers: a Sermon at the Ordination of Mr. Richard Rist, at Harlow, in Essex. Dec. 15, 1756. 1. Tim. iv. 15, 16, 27. Doctrines of the Imputation of Sin to Christ, and the Imputation of Righteousness to his people: preached at Eastcheap, Dec. 29, 1756. 2. Cor. v. 21. 28. The Gospel not absurd, nor contrary to Justice, nor licentious: preached at Great Eastcheap, April 12, 1757. 2. Tim. ii. 25. 29. Animadversions upon the Letters on Theron and Aspasio; in an address to that ingenious author, 1758. 30. The Knowledge of future glory, the support of the saints in the present troubles: preached at Hemelhempstead, on the death of the Rev. Clendon Hawkes, Dec. 15, 1758. 2. Cor. v. 1. 31. The imputation of Christ's active obedience to his people, and the merit of it demonstrated: preached at Great Eastcheap, Dec. 27, 1758. Rom. iv. 6. 32. Grace proved to be at the Sovereign disposal of God: a Discourse at the Monthly Meeting in Goodman's Fields, July 19, 1760. Deut. xxix. 4. 33. Christ the object of God's everlasting delight: preached at Great Eastcheap, Dec. 31, 1760. Prov. viii. 30, 31. 34. A right to eternal glory through the meritorious obedience of Christ, proved to be consistent with absolute freedom and sovereignty of divine grace, as the origin of it. Titus iii. 7. 1762. 35. The glory of the Gospel considered: preached at Kettering, May 23, 1762. 1. Tim. i. 11. 36. Sin reigns not, nor shall reign in the Saints: preached at a monthly exercise, April 20, 1764. Rom. vi. 14. 37. The Baptists vindicated from some groundless charges brought against them by Mr. Eltringham, 1766. *Wilson's Hist. Dissenting Churches, vol.* 2, *p.* 574–580. *Vol.* 3, *p.* 304. We add the following from Benedict, p. 172, ed. 1848. "Rev. John Brine, 1. Vindication of the Baptists from some groundless charges brought against them by Mr. Eltringham, in a pamphlet, entitled, the Baptist against the Baptists, &c., wherein he represents them as erroneous, persecuting, diabolical, and guilty of deism, pp. 79, 1756.–22. (41.) Answer to a Welsh clergyman's twenty arguments in favor of infant baptism, p. 35, 1756."

Mr. Brine was buried in Bunhill Fields, where, upon his tombstone, which had been lately repaired, may be seen the following inscription:

Here lie interred, the remains of
THE REVEREND JOHN BRINE,
Who departed this life
Feb. the 21*st*, 1765,
In the 63rd year of his age.
His ministerial abilities were very extraordinary,
And his zeal and faithfulness
In asserting and defending the important principles of religion,
Equally conspicuous.
Not long before his decease,
He expressed his sentiments in the following words;
"*I think I am of sinners the chief, of saints the least*:
"*I know that I am nothing,*
"*But by the grace of God I am what I am.*"
Also,
MARY BRINE,
Widow of the above JOHN BRINE.
Obiit, 31*st January*, 1784; *Ætat.* 86 *years.*
Wilson, ut Supra.

BLISS, REV. JOHN F., author of Letters on Christian Baptism, as the initiating ordinance into the Real Kingdom of Christ. Also on

the Contrast between the Kingdom as organized by Christ, and the present sectarian state of the Christian world. By Rev. John F. Bliss, Lexington, New-York, 12mo. p. 223, 1841. Benedict, p. 241.

BICROFT, Josiah, author of A Looking-glass for the Anabaptists and the rest of the Separatists. By Josiah Bicroft. London, 4to. 1645. *Benedict, p.* 276, and Art. *Anabaptists.*

BILLINGSLY, John Ashcum, was born in St. Mary's county, Maryland, April 24th, 1770. He was the only son of Zachary Billingsley; his mother's maiden name was Ashcum. He removed to Virginia when about fourteen years old, and at an early age married Sally Duerson, daughter of Joseph Duerson, of Spotsylvania. He commenced the world in good circumstances, and, though liberal to a fault, continued quite independent through life. In his youthful days, he was a devotee to all the vain amusements of a giddy world. He was a very witty and agreeable young man, and uncommonly active; having a fine ear for music, and being an excellent performer on the violin, he was always a welcome visitor in the ball room, and seldom lost an opportunity to gratify his fondness for the amusement. Horse racing and card playing also were with him favorite indulgences. Notwithstanding his zeal in his old master's service, (as he frequently called the devil,) he was never charged with any action that involved a compromise of honor.

In this round of folly and indiscretion, thoughts of a future state would sometimes be forced upon his attention; but by mighty efforts to resist the monitions of conscience, he lived in pleasure, (falsely so called,) till about the 24th year of his age, when an incident occurred in the providence of God, that completely dissolved the charm of sinful indulgence by which he had been held. He happened to be present at a Baptist meeting, held by Elder Jeremiah Chandler, at Mine road meeting-house: after the services were over, Mr. Henry Pendleton, an aged member of the church, presented himself before the congregation, and begged an interest in the prayers of God's people. He had always looked upon Mr. P. as one of the best men in the world, and concluded, if *he* needed the supplications of God's people, that his own situation must be deplorable indeed. He was brought down an humble penitent at the foot of the cross, and leaving the gallery where he was sitting, he fearlessly came up to the minister, and publicly besought the pious to remember him also in prayer. His distress of mind was sore indeed! Looking upon himself as a poor lost sinner, justly condemned by the law of God, he said, he saw not how God could be just, and save such a rebel; and so strong was his regard for the character of God, that he could not desire his own salvation at the expense of the divine honor. His anguish of heart continued until the Lord's day, when he was enabled to believe in the Lord Jesus Christ, and so clear were his views of the character and offices of the Saviour, that, he exclaimed, if he had ten thousand souls, he would resign them all into his hands.

From this moment he had im-

pressions to preach the unsearchable riches of Christ to a dying world, but was prevented for a long time by a sense of his unworthiness, and the fear of assuming a work for which he was not qualified. He was baptized in October, 1794, by Elder Absalom Waller; united himself with the church at Waller's, and became a very active and zealous member. He began to exercise his gift in exhortation, on the 4th July, 1808. In 1810, he was called to take the pastoral care of the church at Zoar, Orange county, and was ordained in October of the same year. After the death of Elder A. Waller, he was chosen pastor of Waller's and Elk creek churches, and after the removal of Elder A. M. Lewis to the west, he became pastor of the churches at Countyline and Bethany, having resigned his charge at Zoar and Elk creek. It was also through his efficiency that the church at Mount Hermon, in the upper part of Spotsylvania, was planted, and by his ministrations it was watered as long as he was able to travel. The last time he visited this church, which was in the winter previous to his death, he was in very feeble health, but his physical energies appeared not to give way under a very long discourse. He was much emaciated by disease; his visage thin and pale, and his head covered with a cap. His words were regarded by all who heard him, as the testimony of a dying man. He declared it to be his solemn conviction, that that would be the last time he should ever be permitted to address that church, and if he ever felt anxious to be faithful, he did then. He took, as the foundation of his discourse, the letters to the seven churches in Asia, as contained in the 2nd and 3rd chapters of Revelations, warning the church against the errors of the times, among which he classed "the views of Mr. Alexander Campbell;" and exhorted them to continue in "the faith once delivered to the saints." Even after he was unable to travel, hearing that a few of the members of this church were rather inclined to subscribe to the views of Mr. C. he wrote a long pastoral letter to the church, urging them to the prompt discharge of duty, and bearing his marked disapprobation to "the (miscalled) reformation."

Elder Billingsly discharged all the social duties incumbent upon him as husband, father, master, neighbor, &c. in a manner truly exemplary. He was a man of God; a firm believer in the efficacy of prayer, and oft engaged at the mercy seat, in behalf of himself and others. His father, who was an Episcopalian by profession, was brought under conviction for sin, by overhearing him at prayer in secret for him. He was a popular, successful, and indefatigable preacher. Dr. Scott once told him, if he continued to travel and preach so much, it would certainly kill him. He replied, he could not die in a better cause, and that he had much rather wear out, than rust out.

Elder B. did not enjoy the benefits of classical learning, but possessed a good English education, which he greatly improved by subsequent reading and study. He was devoted to books; had a good library, and when not engaged in his duties from home, was generally found with a book in his hand.

Among uninspired writers, Fuller and Newton were favorite authors with him. From this fact, the character of his preaching may be known. His labors were greatly blessed at various periods of his ministerial career — few men in modern times have been instrumental in the conversion of more sinners, or baptized more believing subjects. His praise was in all the churches in this region of country, as an evangelical preacher; a man of great humility, of deep toned piety, and of considerable research in scriptural knowledge. Notwithstanding, he always had a very humble opinion of his own performances, particularly those of a religious character, often saying, his *best* services had need to be washed in the blood of Christ, to cleanse them from sin. Elder Billingsly suffered with ill health for many years previous to his death, but continued to preach till a few months before his departure. His bodily strength at length failing him, he was compelled to take his bed. But after disease had wasted his body to a mere skeleton, his mental faculties existed in all their vigor, and his faith in the atoning blood of Christ, produced joy inexpressible and full of glory. Christ and his cross were all his theme. A few days previous to his death, on perceiving his friends weeping around his bedside, he reached out his withered arms, and put them around the neck of one of his daughters, clasped her to his breast, and said, "My dear, do not weep for me! do not grieve after me!" She replied, "we weep to see you suffer so much;" he said, "Jesus suffered much more for me; it will soon be over;" he clasped his hands and said, "glory! glory! I shall soon be at home." On another occasion, when a singing master, in company with some of his scholars, paid him a visit, he said, "I shall soon sing louder than any of you. I hope the Lord has a harp laid aside for me."

A day or two before his death, he observed to a daughter, who was watching by his bedside, "Oh, my child, I have been assaulted by some fiery darts from the enemy—he has been trying to tempt me to believe that if I were a child of God, he would not permit me to lie here and suffer so long. But it is the *enemy*—for it *is written*—yes, *it is written*, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God; and whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. No wonder the enemy should follow me down to the grave, for he contended for the body of Moses. But I shall yet come off conqueror. I believe my Saviour is now walking with me through the furnace, although I cannot see him." He often said he was a poor unworthy sinner, but trusted he had a kind intercessor and advocate with the Father, and through him he could be accepted. All this truth was in him. The morning he died, he said, "I feel very strange! Can this be death? Can I be dying?" One of his daughters said, "Father, you are not afraid to die?" "No! no!" he replied. He requested that all his children should be called to his bed—then, looking up, he said, "O death, where is thy sting? I hope death—" Here his voice failed him, but he clasped his hands, and

was heard to articulate faintly, though distinctly, "rest! rest! rest!" and closed his eyes on all earthly objects on the 1st day of August, 1837, in the sixty-eighth year of his age, leaving a wife and nine children, all married and comfortably settled in life, and all members of the Baptist church save one. When he died he was living at his plantation called Salem, in Spotsylvania, near Frederickburgh. *Taylor's Virginia Baptist Ministers.*

BIBLIOTHECA BRITANNICA. Since this work is so copiously quoted, some account of it will be given under the name of the author,—Art. WATT, ROBERT, M. D., which see.

BOYS, DR. Ten authors of this name are noticed in Bibliotheca Britannica, and several by the name of Boyes, and of John Boys's three or more, as Booth only quotes from Boys' works, we incline to think that Rev. John Boyes who was born at Yorkshire, 1660, died 1728, a Protestant dissenting minister of England, whose works were printed, Lond. 1728, 2 vols. fol. is the one intended. He thus testifies:

"The dipping in holy baptism has three parts; the *putting into* the water, the *continuance* in the water, and the *coming out* of the water. The putting into the water doth ratify the mortification of sin by the power of Christ's death, as Paul, Rom. vi. 3. *Know ye not that all we which have been baptized into Jesus Christ have been baptized into his death, and that our old man is crucified with him?* The continuance in the water notes the *burial of sin;* to wit, a continual increase of mortification by the power of Christ's death and burial, Rom. vi. 4. The coming out of the water figured our *spiritual resurrection* and vivification to newness of life, by the power of Christ's resurrection, Rom. vi. 4, Col. ii. 12." *Works*, p. 294. Edit. 1629. BOOTH, *Pædobaptism Examined*, p. 50.

BROOKE, ROBERT, author of—Nature of Truth in union and unity with the soul. Lond. 1641. 8vo. Discourse, opening the Nature of that Episcopacy which is exercised in England. Lond. 1641. 4to. *Bib. Brit.* This last work is quoted by Booth as follows:

"To those that hold we may go no farther than Scripture, for doctrine or discipline, it may be very easy to err in this point now on hand (i. e. Infant baptism,) since the Scripture seems not clearly to have determined this particular. The analogy which baptism now hath with circumcision in the old law, is a fine rhetorical argument, to illustrate a point *well proved before;* but I somewhat doubt whether it be proof enough for that which some would prove by it: Since, besides the *vast difference* in the ordinances, the persons to be circumcised are stated by *positive law*, so express that it leaves no place for scruple. But it is *far otherwise* in baptism; where all the designations of persons fit to be partakers, for aught I know, is only *such as believe.* For this is the qualification that, with exactest search, I find the Scripture requires in persons to be baptized; and *this*, it seems to require in *all* such persons. Now, how infants can be said properly to *believe*, I am not yet fully resolved." *Discourse of Episcopacy*, Sect. II. Chap. vii. p. 97.

ad Booth, *Pædobaptism Examined*, p. 296.

"*Else were your children unclean, but now are they holy.* I know some interpret it thus: If it be lawful for a believer to live in wedlock with one that believeth not, then have many of you lived a long time in unlawful marriage; and so your very children must be illegitimate, and these all must be cast off as base born; but this is not so; for your children are *holy*, that is, *legitimate*. I confess this seems a *very fair* interpretation; yet I must question whether this be all the Apostle means by that phrase *holy*, especially when I reflect on the preceding words, *The unbeliever is sanctified by the believer*. Nor yet can I believe any inherent holiness is here meant, but rather that relative church-holiness, which makes a man capable of admission to holy ordinances, and so to *baptism*, YEA AND TO THE LORD'S SUPPER ALSO FOR AUGHT I SEE: except, perhaps, infants be excluded from this sacrament, by this text, Let him that eateth examine himself and so let him eat." *Discourse on Episcopacy*, Sect. ii. Chap. vii. p. 97, 98. Booth in Paedobaptism Examined, p. 380.

BOWER, Archibald, Esq., born at Dundee, Scotland, 1686, died 1766. A very able, learned, and extensive writer against popery. Among other works, author of—The History of the Popes, from the foundation of the See of Rome to the present time. Lond. 1750–1766. 7 vols. 4to. *Bib. Brit.* Booth quotes this work, vol. II. p. 110. Note, p. 121. Note as follows:

"Baptism by *immersion* was UNDOUBTEDLY *the apostolical practice*, and was never dispensed with by the church, except in case of sickness, or when a sufficient quantity of water could not be had. In both these cases, baptism by aspersion, or sprinkliug, was allowed, but in no other. *Hist. of the Popes*, vol. II. p. 110. Note. See also p. 121 Note. Booth, Pædobaptism Examined, p. 83. Nothing more can here be added respecting Mr. Bower, except the bare cited concession.

BOSSUET, James Benigne, bishop of Meaux, born at Dygon, in France, 1627, died at Paris, 1704, an eminent writer and preacher, is quoted by Booth as follows:

"To BAPTIZE signifies to *plunge*, as is granted by all the world." In Mr. Stennett against Mr. Russen, p. 174. Booth, *Pædobaptism Examined*, p. 22.

"The baptism of St. John the Baptist, which served for a preparative to that of Jesus Christ, was performed by PLUNGING. When Jesus Christ came to St. John, to raise baptism to a more marvellous efficacy in receiving it, the Scripture says, *That he went up out of the water of Jordan*, Matt. iii. 16. Mark i. 10. In fine, we read not in the Scripture that baptism was otherwise administered; and we are able to make it appear, by the acts of councils, and by the ancient rituals, that FOR THIRTEEN HUNDRED YEARS, baptism was thus administered *throughout the whole church*, as far as was possible." In Mr. Stennet against Mr. Russen. p. 175, 176. *Booth*, Pædobaptism Examined. p. 93.

"It appears not that the *three thousand* and the *five thousand*, mentioned in the Acts of the Apostles, who were converted at the first sermons of St. Peter, were baptized any

other way, (than by immersion;) and the great numbers of those converts is no proof that they were baptized by sprinkling, as some have conjectured. For, besides that nothing obliges us to say, that they were all baptized on the *same day*, 'tis certain that St. John the Baptist, who baptized no less numbers, seeing all Judea flocked to him, baptized no other way than by dipping, and his example shows us, that, to baptize a greater number of people, those places were chosen where there was abundance of water. Add to this, that the *baths* and *purifications* of the ancients rendered this ceremony easy and familiar at that time." In Mr. STENNETT s *Answer* to Mr. Russen, p. 175, 176. BOOTH, *Pædobaptism Examined*, p. 113.

"Though these are incontestible truths, (namely, that baptism is *immersion* and immersion were practiced by the Apostles) yet neither we, nor those of the pretended Reformed religion, hearken to the Anabaptists, who believe mersion to be essential and indispensable; nor have either they or we feared to change this dipping, as I may say, of the whole body, into a bare aspersion, or infusion on one part of it. No other reason of this alteration can be rendered, than that this dipping is not of the *substance* of baptism; and those of the pretended Reformed religion agreeing with us in this, the first principle we have laid down is incontestible. The second principle is, that to distinguish in a sacrament what does or does not belong to the substance of it, we must consider the *essential efficacy* of the sacrament. Thus, although the word of Jesus Christ, *baptize*, as has been said, signifies *dip*, it has been thought that the *efficacy* of the sacrament was not annexed to the *quantity* of water; so that baptism by infusion, and sprinkling, or by mersion, appearing in reality to have the same efficacy, both the one and the other mode is judged good. Now seeing, as we have said, we can not find in the eucharist any essential efficacy of the body distinguished from that of the blood; the grace of one and of the other, as the sum and substance of it, can not but be the same. It signifies nothing to say, the representation of the death of our Lord, *is more express in the two kinds.* I grant it, and in like manner the new birth of a believer, is *more express in immersion*, than in bare infusion, or aspersion. For the believer being plunged in the water of baptism, *is buried with Jesus Christ*, as the Apostle expresses it. Rom. vi. 4. Col. ii. 12. and coming out of the water quits the tomb with his Saviour, and more perfectly represents the mystery of Jesus Christ, who regenerates him. Mersion in which water is applied to the whole body or to all its parts, also more perfectly signifies that a man is more fully and entirely washed from his defilements: and yet, baptism performed by immersion, or plunging, is not better than that which is administered by simple infusion, and on one part only. 'Tis sufficient that the expression of the mystery of Jesus Christ, and the efficacy of grace, is found in *substance* in the sacrament, and the utmost exactness of representation is not required in it. Thus, in the eucharist, the expression of the death of our Lord, being in substance found in it,

when that body which was delivered up for us, is given to us; and the expression of the grace of the sacrament being also found in it, when the image of our spiritual nourishment is given us, under the species of bread; the blood, which only adds to it a *more express signification*, is not absolutely necessary. In Mr. STENNETT against *Mr. Russen*, p. 176, 178. Apud. BOOTH, *Pædobaptism Examined*, p. 153.

"As for infants, those of the pretended Reformed religion indeed say, their baptism is founded on *the scripture*, but they produce no passage express to that purpose, but argue from very *remote*, not to say *doubtful*, and even very false consequences. 'Tis certain that all proofs they bring from the scripture on this subject have no force at all; and those that might have some strength are destroyed by themselves. The proofs that are drawn from the *necessity* of baptism, to compel men to allow it to infants, are destroyed by our reformed gentlemen; and these that follow are substituted in their room, as they are noted in their Catechism, in their Confession of Faith, and in their prayers. Namely, that the children of believers are born in the covenant according to this promise, *I will be thy God, and the God of thy offspring to a thousand generations.* From whence they conclude, that since the *virtue* and *substance* of baptism belongs to infants, it would be injurious to them to deny them the sign, which is inferior to it. By a like reason they will find themselves forced to give the *communion* together with baptism: for they who are in the covenant are incorporated with Jesus Christ. And having by this means, according to them, the *virtue* and *substance* of the communion; they ought to say, as they do of baptism, that the *sign* of it cannot without injury be refused them." In STENNETT against *Mr. Russen*, pp. 180, 182, 183. BOOTH, Pædobaptism Examined, p. 190.

BOCHER, JOAN, of Kent. This lady suffered martyrdom as a Baptist in the reign of Edward VI. of England, brother of Mary, who reluctantly signed her death warrant, and remonstrated against the cruelty of the act, with the relentless Cranmer. "She was a great dispenser of Tyndal's New Testament, and a great reader of scripture herself, which book also she dispersed in the Court, and so became known to certain women of quality, and was particularly acquainted with Mrs. Ann Askew. She used for greater secresy to tie the books with strings under her apparel, and so pass with them into the Court." Strype's Ecc'l. Mem. vol. 2. p. 214. "If I do wrong, since it is in submission to your authority, you shall answer it before God," said the young king Edward to Cranmer, who was deeply affected with the king's remonstrance. This reminds one of Pilate's washing his hands when he delivered Jesus to the Jews, and Cranmer's conduct resembles that of Jesus' murderers, who said, "His blood be upon us and on our children." Let the reader consult Fox's Book of Martyrs.

BOURN, IMMANUEL, an English Divine, born in Northamptonshire, 1590, died 1672, author of "Defence and Justification of Ministers' maintainance by Tithes, &c. against the Anabaptists and Quakers. Lond. 1659. 4to. and other works. *Bib. Bri.*

BOHEMIUS, JOHANNES. "In former times it was the custom to administer baptism only to those that were instructed in the faith, and seven times, in the week before Easter and Pentecost, catechised or asked questions, and then upon a confession of their faith they were baptized, it was ordained that new-born children should be baptized, and sponsors were appointed to make a confession of their faith, and renounce the devil on their behalf. *De Gentium Moribus*, L. II. in A. R's. *Vanity of Infant Baptism.* Part ii. p. 9. BOOTH, *Pædobaptism Examined*, p. 196. This quotation is all that we can now record of this Paedobaptist author.

BOOTH, ABRAHAM, a pious and popular Baptist minister, who was born in Derbyshire, England, 1734, died 1806. He was author of the following works:

1. The Reign of Grace, from its Rise to its Consummation; with a Recommendatory Preface, by the Rev. Henry Vam, Vicar of Huddersfield. Lond. 1768, 8vo. 1790. 12mo.

2. The Death of Legal Hope, the Life of Evangelical Obedience, an Essay on Gal. iii. 19. showing that while a sinner is alive to the Law, as a covenant, he can not live to God in the performance of Duty, and that the Moral Law is immutable in its nature, and of perpetual use, as the Rule of a believer's Conduct. 1770. 8vo.

3. The Deity of Jesus Christ essential to the Christian Religion, a translation from Abaddie, and occasioned by the Subscription Controversy. 1770.

4. An Apology for the Baptists in refusing Communion at the Lord's Table to Pædobaptists. 1778. 12mo.

5. Pædobaptism Examined on the Principles, Concessions, and Reasonings of the most learned Pædobaptists. 1784, 2 vols. 12 mo. and enlarged, 1787. 2 vols. A work which his sect consider unanswerable.

6. An Essay on the Kingdom of Christ. 1788. 12mo.

7. A Defence of Pædobaptism Examined; or Animadversions on Dr. Williams' Antipædobaptism Examined. 1792. 12mo.

8. Glad Tidings to Perishing Sinners; or the Genuine Gospel a complete warrant for the ungodly to believe in Jesus. 2d. edit. improved. 18mo.

9. The Amen to Social Prayer illustrated and improved, a Sermon. 1801. 8vo.

10. Pastoral Cautions, an Address at the Ordination of Mr. Thomas Hopkins, now published and enlarged. 1805.

11. Sermon. 1801. 8vo.

12. Posthumous Essays, with his Confession of Faith. 1808. 12mo.

This catalogue is taken from the Bibliotheca Britannica. In the Encyclopedia of Religious Knowledge is the following article which can not be much improved, and is extracted notwithstanding the recapitulation of some particulars.

"Booth, Abraham, the well-known champion of Baptist principles, venerable for his learning, piety, and talents, was born at Blackwell, in Derbyshire, in the month of May, 1734. He was the eldest child of a large family, and his father being a farmer, he brought his son up to the business, in which he assisted him till he had arrived at the age of sixteen. His educa-

tion therefore, in early years, was very much neglected; he never went even to a common day-school, and the only instruction he received was in the knowledge of the English alphabet, which his father taught him after the toils and fatigues of the day. It has been frequently and justly observed, that many who have received the least instruction, have, in the course of a comparatively short space of time, made the most rapid improvement both in mind and heart, and have become blessings to their friends and ornaments to society; while others have disgraced both their preceptors and themselves, and only left behind them names dishonored and unworthy. To the former may be added Abraham Booth. His mind, ever active and energetic, was at length roused to exertion, and he determined to cultivate it himself. This resolution, once adopted, never forsook him; and, in a short time, he perfected himself in arithmetic and writing: and while the other members of his family were enjoying their nocturnal repose, he was studying and preparing himself for that future usefulness for which he was subsequently so distinguished. The bodily fatigues of farming not suiting his health, he learned to work in the stocking-frame, but neither was this application adapted to him. He was destined for a more responsible and important work. His parents were members of the Church of England, and, till their attention was arrested by the discourses of some zealous itinerant preachers, who were General Baptists, they constantly attended their parish church. The mind of young Abraham was strongly impressed with their arguments, and, after mature, deliberation, he consented to be baptized, at Barton, by Mr. Francis Smith. Mr. Booth gave very early marks of piety; and was frequently, when his parents thought he was devoting his time to recreation, overheard in prayer. His friends, impressed with the idea that he possessed talents for usefulness in the church of God, expressed their anxieties for him to enter the ministry; and, after many prayers and much consideration on the importance of the great work on which he was entering, he became a preacher among the General Baptists. He was an active minister of the Gospel; preaching at Melbourne, Barton, Loughborough, Diseworth, and many other surrounding places, where he labored with much success. In 1758 he married Miss Elizabeth Bowman, an amiable and intelligent young woman, by whom he had a large family. These increasing demands on his income induced him to open an academy at Sutton Ashfield, for young gentlemen, in which he was joined by his amiable partner, who received a proportionate number of females.

In 1760 there were distinct churches formed, in consequence of the Baptist connexion having increased; and Mr. Booth was accordingly set apart for the society of Kirby Woodhouse, where he labored for several years, till an event occurred, which made it his painful duty to leave a people to whom he was much attached, and among whom he had labored for many years. His doctrinal sentiments underwent an important change. Hitherto he had held the

Arminian doctrine of the efficacy of divine grace, and wrote a work on "Absolute Predestination," in which he opposed the doctrine of election, which he afterwards warmly vindicated. He now published his "Reign of Grace," being the substance of discourses preached in a room at Sutton Ashfield, after his secession from the General Baptists.

In 1768, he was called to the pastoral office of the church in Prescot-street, Goodman's fields, London, and was ordained over them. He now studied intensely, and soon shone as a theologian and a scholar. In 1770, he published a tract, entitled "The Death of Legal Hope the Life of Evangelical Obedience," which has been greatly praised. In 1792, the cries and tears of the persecuted Africans arrested his attention, and he publicly avowed his utter abhorrence of the slave trade; he took an active part in forwarding petitions to the English legislature for its abolition; and he preached an able and judicious discourse, in aid of the society formed for effecting the abolition of that horrid and disgraceful traffic. Mr. Booth now became an author of first-rate celebrity in the Baptist denomination, and of which it may be truly said that he was one of its brightest ornaments. In 1778, he published "An Apology for the Baptists, in which they are Vindicated from the imputation of laying an undue stress on the ordinance of Baptism;" namely, when they refuse communion at the Lord's Table with unbaptized persons. A powerful effort has indeed been lately made by an eloquent writer of their own denomination to overturn the principles of the "Apology," and vindicate the practice of mixed communion; but Mr. Booth has been most ably supported by Mr. Joseph Kinghorn, of Norwich, and still more recently have the fundamental principles of his essay been vindicated by Mr. J. G. Fuller, of Bristol, son of the late secretary to the Baptist mission, in a small volume, which has yet received no reply from the advocates of mixed communion.

In 1784, in consequence of the appearance of a posthumous publication, on the subject of infant baptism, from the pen of the celebrated Matthew Henry, Mr. Booth gave to the world his "Pædobaptism Examined, on the Principles, Concessions, and Reasonings of the most learned Pædobaptists," in which he meets his opponents on their own ground, avails himself of their own weapons, and with singular dexterity turns them against themselves. The volume was reviewed by Mr. Badcock, in the Monthly Review for September, 1784, in which he takes occasion to remark in the course of his critique, that "sets his opponents together by the ears, and leaves them to overthrow the very cause, in defence of which they professed to take the field." The edition was quickly disposed of, and in 1787, our author came forward with a second edition, now greatly enlarged by additional quotations from the writings of the most celebrated Pædobaptists, accompanied by additional illustrations, remarks, and reasonings, comprised in two thick and closely printed volumes. In this performance, the reader will be astonished at the extent of the author's reading and research,

his indefatigable industry, and his patient perseverance in the prosecution of his subject, nor less so at his skill in the luminous arrangement of his materials, which are collected from ancient fathers, from historians of every age and country, from the most eminent professors and pious divines. In a word, he seems to have exhausted the controversy on the side of the Baptists. An attempt, however, was made to furnish a reply, by Dr. Williams, afterwards president of the Rotherdam dissenting academy, which called up our author again, in 1792, when he published "A Defence of Pædobaptism Examined; or, Animadversions on Dr. Edward Williams's Anti-pædobaptism Examined." It was comprised in a volume of more than five hundred pages, and displays equal ability with the former work. After being many years out of print, a new edition of the whole of these pieces on the baptismal controversy has recently made its appearance (1828) in three volumes, octavo, handsomely printed.

To enumerate all the productions of our author's pen would be to extend this article to too great a length, since almost every year furnished some new proof of his laborious exertions in the cause of pure and undefiled religion; but his "Essay on the Kingdom of Christ," his "Pastoral Cautions," and his "Amen to Social Prayer." may be specified among his minor productions; and they are all of them pieces of uncommon excellence. But his "Glad Tidings to perishing Sinners; or, the Genuine Gospel a complete Warrant for the Ungodly to believe in Jesus Christ," which appeared in 1796, and which was followed by a second edition in 1800, was a publication of greater extent, and will abundantly recompense the cost and pains of perusing it. His last publication was a discourse, delivered at one of the monthly meetings of the Baptist churches in the metropolis, entitled, "Divine Justice essential to the Divine Character," with a copious appendix; and in none of his writings did the author give more solid proofs of an enlightened mind, or of more cogent and powerful reasoning. Mr. Booth died on the 27th of January, 1806, in the seventy-second year of his age, deeply regretted by all who knew him. He possessed a powerful and vigorous mind, cultivated by intense study, enlarged and expanded by reading and reflection, and enriched by a copious unction from the Spirit of all grace. He was a man of the most inflexible integrity, great sancity of manners, and exhibited to all around, a pattern of the Christian minister. His works (excepting those on baptism) were published, in three octavo volumes, in 1813, with an Essay on his Life and Writings.—*Jones's Chris. Biog.*

BROWN, John, an English author of—A Funeral Sermon on Rom. viii. 28, 39, 8vo.—On Baptism, Acts, viii. 36, 38, 1784, 8vo. *Bib. Brit.*

BROWN, John, an English stationer and bookseller, lived about the close of the 16th and commencement of the 17th centuries, and had printed for him, A True Report of the most triumphant and Ryall accomplishment of the Baptisme of the most excellent right high and mighty Prince Henry Frederick, by the Grace of

God, Prince of Wales, as it was solemnized August 30th, 1594, Lond. without date. *Bib Brit.* Not less than a dozen more John Browns are mentioned by Robert Watt, as authors, in his Bib. Brit. with a score of other Browns, the principal of whom is John Brown of Haddington, author of the Dictionary of the Bible. He mentions as among his numerous works—History of the Seceders, 8th ed. 1802.

BROWN, WILLIAM, pastor of a General Baptist Church, Duke-street Park, Westminster, England, successor to William Marner, who died July 16, 1691, and preceded Mr. Taylor, who was pastor in 1807. Mr. Brown was certainly pastor here in 1698, when Captain Pierce Johns endowed the Baptist Churches in White's Alley, Glasshouse-yard, Duke-street Park, Fair-street, Goodman's Fields,—Dunning's Alley. Wilson's Hist. Dissent. Churches, vol. 4, p. 180.

BROWN, JOSEPH,—a baptist minister, born at Coventry, England, June 1730; died May 21, 1803. He was a student of Dr. Doddridge, at Northampton. The Doctor committed to his care the philosophical apparatus, and so pleased was he with his improvement and parts that he engaged Mr. Brown to assist him in his lectures on experimental philosophy. For every thing belonging to that department, he possessed an excellent genius, and his love of the mechanic arts he cherished throughout life. Having finished the usual course of education at Northampton, seldom less than five years, he embraced the doctrines of general redemption and of baptism by immersion; and to these he steadfastly adhered to the latest period of his life. His first settlement was at Downton, in Wilts, from whence he was called to succeed Mr. Fry, at Fair-street, Horsley-down. Here he and his church continued but a short period, and after several removals, finally fixed at Deptford. Mr. Brown was many years secretary to the General Assembly of the Baptists. His last discourse at Deptford was from Luke xxii. 15. "With desire I have desired to eat this passover," &c., and he seemed to have a presentment of his speedy dissolution. Some of his friends then present thought it his farewell sermon, and so it proved. His illness arose from a gradual decay of nature; but no root of pain either preceded or accompanied his dissolution. A near relation who lived with him for years, said, he scarcely knew what pain was. His remains were deposited at his request in the burial ground adjoining the General Baptist Meeting-house, in Church-street, Deptford, where his funeral Sermon was preached by Mr. Moore, from Rev. xiv. 13. Wilson's Hist. Dissent. Churches, vol. 4, pp. 262–263.

BROWN, J. NEWTON, a Baptist minister, and poet, yet living and author of, Fessenden and Co.'s "Encyclopedia of Religious Knowledge," Brattleboro, Vermont, 1837, 8vo. p. 1275.

BROWN, CHAD, one of the original members of the first Baptist church at Providence, R. I., in 1639, and Elder of this church, jointly with William Wickenden, in 1642; he died 1665, and the town of Providence erected a monument to his memory. See articles following.

BROWN, JOHN, Esq., was a liberal promoter of religion and literature in the town of Providence, Rhode Island. He was son of Rev. Chad Brown, the immediate successor of Roger Williams, as pastor of the Baptist church at Providence. He was warmly attached to the interests of the Baptist Society, and laid the foundation stone of the College, in 1769. He was distinguished for untiring industry, and by a sound practical judgment, so that although he was engaged in many enterprises, he seems to have succeeded in all he undertook. He doubtless possessed much of a public spirit, which he evinced in his efforts for the improvement of the town. In his day, Main-street was a sandy and disagreeable walk; he might be seen busily engaged in the work himself, to be sure that it was properly done. In view of his great success as a merchant, it is gratifying to be able to say of him that "his liberality kept pace with his riches." Hague's Bap. Church, Translated, &c., Appendix p. 182–183.

BROWN, JOSEPH, LL.D., was long an active member of the Baptist Church at Providence. He was another son of Rev. Chad Brown. Although a merchant, he was distinguished as a lover of science, and especially for his attainments in natural philosophy. For this, his genius particularly disposed him, yet he seems to have been equally at home within the realms of taste. This temple which he planned, is a proof to us, that he must have been devoted to, at least one of the fine arts, for no one could have succeeded in producing a structure of such nice and fair proportions, as this house in Providence, without having given much attention to the study of architecture. He was a warm friend of the College, in which he held the office of Professor of Experimental Philosophy. As a citizen he was peculiarly useful, for such was his knowledge of philosophy and mechanics, combined as it was with taste, that he was consulted about almost every thing which pertained to improvement in the arts. He died in December 1785. Mrs. Ward, of Providence, and Mrs. Rogers, youngest daughter of Dr. Lane, are all who remain of his posterity. Hague's Church Transp. Append. p. 183—184.

BROWN, NICHOLAS, Esq., was educated to business from his early youth, and was distinguished for the exhibition of all the social and mercantile virtues as he was for his success in commerce. He was a brother of the two preceding, another son of Chad Brown. Though "diligent in business," his mind and heart were too enlarged to be engrossed by that alone; he cherished a lively interest in the welfare of his country, and the progress of learning and religion. "He was an early, persevering, and zealous patron of the College, and a most exemplary member of the Baptist Society. The language of his conduct was like that of the patriarch of old, "as for me and my house, we will serve the Lord." His religious zeal was the effect of a rational conviction of the great truths of the Christian revelation; truths which had been his study for many years, and in which his knowledge was deep and extensive. His awful reverence for the

Deity impressed every one who heard him speak, or saw him write the sacred name of the great Creator and Governor of the world. "He was from sentiment a lover of mankind, especially of good men. He was not ashamed of the gospel of Christ, nor of the poorest of his disciples. His manners were plain and sincere. He was a faithful friend and a good companion, and combining with his excellent social qualities a general knowledge of the world, of books, and of men, his conversation was always pleasing and instructive. Being generally regarded as a man of piety, and always expressing his religious sentiments with great decision, it seemed remarkable to many, that he should have doubted the propriety of his becoming a member of the Church. A high sense of the dignity of the Christian profession, connected with an humble estimation of himself, seem to have prevented his taking a step to which his principles and habits would naturally and constantly have led him. He died on Sunday, 29th of May, 1791. Rev. Dr. Stillman preached his funeral sermon Tuesday, at the church whither his remains were conveyed. A numerous train of relatives and friends followed him to the grave, in the north burying place, for it was justly said of him, that "as in his life, he was universally esteemed, so at his death he was universally lamented." Mr. Brown had followed six childen to the tomb, one of whom, Moses Brown, died at the age of 16, just after he had graduated at the College, and had awakened the warmest hopes respecting his future character and life. "We are happy to say at this day," says Mr. Hague in 1839, "that two children yet survive him, Nicholas Brown and Mrs. Hope Ives, widow of Thomas P. Ives, Esq." Hague's Church Transplanted, Appendix p. 184---185.

BOTSACCUS, J. is mentioned by Benedict, p. 926, from Dr. Sears, of Newton, as a writer against the Anabaptists in A.D. 1651; but what he wrote or the title of his book is not given. This may be given in our chronlogical arrangement of authors and books.

BONTEMPS, J. is another author mentioned in the same way by Benedict, upon the authority of Dr. Sears, as a writer against the Anabaptists, without affixing the date. Ben. p. 926. See Baptist Cyclopædia, p. 48, in Art. Bayle, and Bayle's Dic. vol. 1, p. 288.

BOIS, JOHN BAPTIST, an eminent French writer and critic, born 1670; died 1742. Bib. Brit. This is probably the author named by Benedict from Dr. Sears, as a writer against Anabaptists, 1799, the work being a reprint of an earlier edition. Ben. p. 92.

BLOOD, REV. CALEB, author of A Dialogue between a Baptist and Pædobaptist, on Abraham's Covenant, the Olive-tree, &c. By Rev. Caleb Blood, Boston, 1815, a Baptist. Ben. p. 218.

BROOKS, REV. CHARLES, a Baptist author of—A Reply to Rev. Elisha Andrew's Strictures in his essay in favor of Christian Communion. By Rev. Charles Brooks, Windsor, Vermont, 8vo, pp. 59, 1823. *Ben.* p. 218.

BRONSON, REV. A., a Baptist author of—Christian Baptism: An Examination of the Rev. Mr. Fowler's lectures on the mode and subjects of Baptism. By Rev. A.

Bronson, Providence, R. I., pp. 228, 1835. Ben. p. 223.

BROADDUS, Rev. William F., a Baptist author of Letters to Mr. Slicer, a Methodist Minister, in reply to his appeal on Christian Baptism. By Rev. William F. Broaddus, Washington, D. C., 8vo, pp. 123, 1836. Ben. p. 224.

BOSTWICK, Rev. David, a Pædobaptist author of A Fair and rational vindication of the rights of infants to the ordinance of baptism, about 1764. New-York. A posthumous publication. Ben. p. 276.

BOSTON, Thos., born at Dunse, Scotland, 1676; died 1732. He was a popular and learned Pædobaptist divine and author of many valuable works. He is quoted below:

"It is plain that he (Peter, in Acts, ii. 38,) requires their repentance antecedently to baptism, as necessary to qualify them for the right and due reception thereof. And there is *no example* of baptism recorded in the Scriptures, where any were baptized, but such as appeared to have a saving interest in Christ. Works, p. 384. Booth, p. 171.

"The Sacraments are not *converting*, but *confirming* ordinances; they are appointed for the use and benefit of God's *children*, not of *others;* they are given to believers, *as* believers, as Rutherford expresseth it, so that *none others* are capable of the same before the Lord. Ursin, upon that question, *who ought to come to the supper?* tells us, the Sacraments are appointed for the *faithful* and *converted only*, to seal the promise of the Gospel to them, and confirm their faith." Works, vol. 1, part 2, p. 200. Booth, p. 184. With the exception of *sealing* this is Baptist doctrine.

BOWLER, Charles, one of a succession of pastors of the Baptist Church, Devonshire-square, London, who was pastor from 1722 to perhaps 1726. See Art. Devonshire-square, in our Gazetteer.

BLOCK, J. a Baptist martyr in 1572. All his property, which was considerable, was confiscated, and he burnt to death by the Roman Catholics. To an alderman who visited him while in prison to convert him to popery, he replied: "You ought to have converted me in former times when we went together in amusement and dissipation." Some of the Lords who condemned him to the stake wept at his execution. Martyr's Mirror, p. 810. Ben. p. 109.

BULLINGER, Henry, a Swiss reformer, born near Zurich, Switzerland, in the village of Bremgarten, 1504; died 1577. It would require more than two pages of this work to enumerate the titles of his various publications, the earliest of which is dated 1532. His second work was entitled, Contra Omnia Catabaptistarum parva dogmata, libri, iv. Zig. 1532, 8vo. This was levelled against the Anabaptists whom Bullinger styled "Donatists new dipt." He was among the earliest, if he were not the very first Pædobaptist writer who applied to the Anabaptists the cognomen "Baptists," as he generally does in most of his writings concerning them. The *name Baptist* was therefore in use during the lifetimes of Luther, Calvin, Bucer, Beza, Henry the 8th of England, Menno, and Arminius and their cotemporaries, as may be proved by reference to Bullinger's works. The *name Baptist* is therefore as old as the Protestant Reformation,

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if it be no older,—nay, had it not been used by the Evangelists. We give the title of the following other works which it were well for Baptists to collect and preserve although inveighing against them:—Absolvata de Christi Domini et Catholicæ eius Ecclesiæ Sacramentis Tractatio. Lond. 1551. 16mo. Three Dialogues between the seditious Libertine, or rebel Anabaptist, and the true obedient Christian, 1551, 8vo. An Halsome Antidotus, or counter poyson against the pestilent heresye and sect of Anabaptists; newly translated by John Vesin. Lond. 1554, 8vo. Adversus Anabaptistas libb. ii. e Germanico versi per Josiam Simlerum. Zig. 1560, 8vo. A most sure and strong Defence of the Baptism of Children against the Anabaptists; in English by J. Vernon. Lond. 8vo. Some other of his works contain also allusions to Anabaptists and the Sacraments. *Bibliotheca Britannica*, also Benedict, p. 264, which he credits on p. 265 to the author of the Baptist Cyclopædia, and indeed all of his authors noticed in his work which are mentioned in Watt's Bibliotheca Britannica are entitled chiefly to be credited to the same source, as Mr. Benedict's attention was, it is certain, first directed to the Bibliotheca Britannica by the author of the Baptist Cyclopædia in lieu of furnishing himself the matter for Mr. Benedict therein deposited, but Mr. Benedict's labors and researches added to the materials, made them his own, and entitle him fully to the claim of originality. It is however only just and fair that without trespass we in turn be allowed to use his store of materials, giving credit.

BURGESS, Cornelius, a Nonconformist clergyman; died 1665. Among his works was one entitled Baptismal Regeneration of Elect Infants. Oxf. 1629, 4to. *Bib. Brit.*

BURROUGHS, Joseph, an English Baptist divine, author of—1. Thanksgiving for victory; a Sermon on Ps. xxxvii. 7. 1713, 4to. 2. Total Eclipse of the Sun, on Jerem. x. 2. 1715, 8vo. 3. Sermon on 1. Tim. iii. 13. 1730, 8vo. 4. Against Popery; a Sermon on John, xx. 21, 23. 1735, 8vo. 5. View of Popery. Lond. 1735, 8vo. 6. Sermon on New Year's day, 1737. 7. Sermons, 1741, 8vo. 8. Two discourses on private institutions; concerning Baptism, &c., Lond. 1742, 8vo. 9. Funeral of Rev. Mr. Weatherley; a Sermon on 1. Cor. xx. 57. 1752, 8vo. 10. Funeral of Rev. Mr. Isaac Himber, 1754. 11. Funeral of Rev. Mr. M'Morris, 1. Thess. iv. 13, 18. 1755, 8vo. 12. Life of Joseph Burroughs. Watt in his Bibliotheca Britannica does not indicate whether this last work was an autobiography, or written by another after his decease. Mr. Burroughs was one of that noble succession of pastors of the General Baptist Church in Paul's Alley, London—Gosnold, Plant, Stennett, Pitman, Allen, Foxwell, Gale, Burroughs, Kimber, Foster, Burroughs (James,) Webb, and Noble, &c. Of each of whom a biography will be found in this Cyclopædia in their respective alphabetical places. We copy from Walter Wilson, who says: "Joseph Burroughs was a learned and respectable Antipædobaptist (Baptist) divine in the last century, was born in London, on 1st of January, 1684—5. His

father, Mr. Humphrey Burroughs, was a respectable weaver in Spitalfields, and by the smiles of Providence upon his industry, arrived at considerable affluence. He was many years a member and deacon of the Baptist Church in Virginia-street, and afterwards sustained the same office, in the General Baptist Society, Paul's Alley, Barbican. This gentleman narrowly escaped being ruined in his circumstances by the infamous Titus Oates; and his deliverance was annually commemorated in a day of thanksgiving, by his descendants. A very particular account of the transaction here referred to, may be seen in Crosby's History of the English Baptists, vol. 3, p. 170–180. His son, Mr. Joseph Burroughs, was early inclined to the work of the ministry, which was a proof of the seriousness of his disposition; as his circumstances were such as enabled him to pursue a more lucrative profession. With a view to this sacred employment, his father gave him a very liberal education, first in a private academy at Highgate, under Dr. Ker, and afterwards at Leyden. In that university he made such progress in many different branches of knowledge, especially such as had any real connexion with the ministerial profession, that he became entitled to great distinction in the literary world. After a few years occasional preaching, he was invited in May, 1713, to the co-pastorship with the Rev. Richard Allen, pastor of the General Baptist Church in Paul's Alley, Barbican. This offer his modesty induced him to decline; he, however, continued his occasional labors in that church, till the death of Mr. Allen, when he was chosen to succeed him in the pastoral charge, to which he was ordained May 1, 1717. The service was conducted in the following manner: Mr. Nathaniel Foxwell opened the work of the day, by reading 1 Timothy, chap. 3 and 4, and then prayed; Mr. Benjamin Stinton explained the duties and office of an elder, in a discourse from Phil. i. 1. The form of ordination was then explained and vindicated, in another discourse from Titus i. 5, by Mr. Nathaniel Hodges. After this, the members of the congregration being desired to assemble around the pulpit pew, and the rest of the assembly to withdraw into the galleries, Mr. Stinton, in a short address to the church, called upon those who approved the election of Mr. Burroughs to the pastoral office, to signify their concurrence, by holding up their hands, which was done *nem. diss.* Mr. Burroughs was then desired by him to signify his acceptance of the call, which he did, in a short speech, expressing the views with which he had undertaken the ministry, as well as the office of pastor in that church; declaring at the same time, his firm resolution to make the holy scriptures the only rule of his preaching and conduct, and his determination to watch for their souls, as one who must hereafter give an account. A short prayer was then offered up suited to the occasion; and the ministers present laying their hands upon his head, Mr. Stinton in the name of the whole, pronounced the words of ordination as follows:— "Brother Joseph Burroughs, we do, in the name of our Lord Jesus Christ, and with the consent of this church, ordain thee to be an elder,

bishop, or overseer of this church of Jesus Christ." And their hands continuing on his head, Mr. Stinton offered up a short prayer for him and the congregation. Immediately after the ordination of Mr. Burroughs, the ministers present proceeded to the ordination of two deacons in a similar manner. Mr. Stinton proposed and accepted, the recognition of their call to the office, and their acceptance of it; Mr. Mulliner put up a suitable prayer, which was accompanied by imposition of hands; he then went into the pulpit and treated of the duties which a Christian church owe to their officers, both elders and deacons, in a discourse on 1. Thess. v. 12, 13, after which he prayed; a psalm was sung, and the assembly dismissed with one of the apostolical benedictions.

After this ordination, Mr. Burroughs applied himself to the duties of the pastoral office with great assiduity, and in the early part of his life kept up a strict discipline in his church. He delighted in the work, and discharged it in such a manner as might be expected from one who made it his chief pleasure. Careful to inform himself of the true sense of sacred Scriptures, he explained them in his public ministrations with the greatest accuracy; for he justly thought that every thing was of importance that tended to illustrate any part of the divine oracles. He was a steady friend to liberty and free inquiry. His zeal was not spent upon speculative notions, but upon such points as are the most efficacious to rectify the hearts and lives of mankind. The practical duties of piety, charity, and inward purity, was his favorite subjects. He was a zealous advocate for the importance of the Christian revelation, which he justly considered the highest blessing that the providence of God has ever conferred upon the human race. And he thought it incumbent upon Christians, to exert all their power in maintaining the purity of the Gospel institutions. As no particular terms of church communion are prescribed in the New Testament, he concluded that every church must be at liberty to fix those terms, which it may judge to be conducive to the main end and design of the gospel, provided no attempt was made to impose it upon others. And while he apprehended that churches formed upon the principle of the Baptists, should admit none to their communion but those who had been baptized at years of maturity, it was apparent from the whole of his conduct, that this did not arise from any narrow and contracted notions, or party attachments; for he always showed an equal regard for all sincere Christians of whatever sect or denomination.

He was a very strenuous promoter of every scheme that tended to advance the common interests of religion; but the Baptist Churches were in a very particular manner indebted to his exertions. Whenever he was called to baptize any persons, it gave him real pleasure, even though they did not propose to join themselves to his particular Society. He had many agreeable occasions of this nature, of which we shall mention one that gave him particular satisfaction. A French Roman Catholic, and his wife, who being convinced of the errors of Popery, had with

great difficulty, made their escape, on their arrival upon the English coast, joined themselves to a church of French Protestant refugees. Upon further inquiry, they were led to embrace sentiments different from those which they had before held concerning baptism, and to entertain serious desires of following their conviction into practice; but being wholly unacquainted with the English language, and no Baptist minister in that part of the country being able to administer baptism in the French tongue, they were at a loss how to proceed. Mr. Burroughs being applied to on the occasion, readily undertook two considerable journies, at his own expense; and during a stay of two or three weeks in their neighborhood, he did not fail to take some opportunity for religious conversation with them every day. At his second visit, he composed a discourse suitable to the occasion in French, and administered the ordinance much to the satisfaction of these worthy persons. Another visit had probably made them Baptists, and Mr. Burroughs had then acted more discreetly in baptizing them and receiving them into a Baptist Church.

Mr. Burroughs had been for many years afflicted with various bodily indispositions; but he persevered in the ministerial work till his strength entirely forsook him. In October, 1757, he signified his desire of resigning the pastoral care of the church at Barbican, the ill state of his health rendering him incapable of performing the stated service any longer. His people, however, as a testimony of their respect, desired him to retain his pastoral relation and they would choose him an assistant. Mr. Francis Webb was accordingly chosen to this service, and in a little time ordained co-pastor. With this assistant he persevered a short time longer, but was at length totally incapable for public work.

In the close of his life his humility was very exemplary. He charged himself with many defects, and referred himself entirely to the mercy of God, only praying that God would enable him to finish well. His devotion was very fervent. He often repeated with peculiar emphasis, but under great pain of body, those words of the Psalmist, "I will love the Lord with all my strength," adding some short remarks upon the vanity and insufficiency of man, and upon his experience of the goodness of God. At last being worn out with infirmities, after some hard struggles, he expired in a manner uncommonly gentle and easy, on the 23rd of November, 1761, in the 77th year of his age. His funeral sermon was preached and printed by Mr. Daniel Noble, on 1. Pet. i. 22, 25, a text chosen by the deceased, who desired that little should be said concerning his personal character and conduct. But Mr. Noble had such a sense of his worth, that he could not undertake the service, without claiming a liberty to make mention of some of his virtues.

It is well known that Mr. Burroughs classed with that denomination of Baptists called General, from their holding general redemption, and other tenets of Arminius. Upon some other topics of religious inquiry, it is probable that his sentiments in the latter part of his life were somewhat different to

what they were when he set out in the ministry. We refer particularly to the doctrine of the Trinity and the person of Christ, upon which subjects he is generally thought to have taken the Socinian side. It is but justice, however, to observe, that in one part of his life, at least, he seems to have held the doctrine of an Atonement. In support of this we refer to his sermon on "Auricular Confession," among those at Salter's Hall against Popery. His words are these: "Come unto me all ye that labour and are heavy laden, and I will give you rest: Him that cometh to me I will in no wise cast out." You want no other mediator to appear before God in your behalf; no priest to make or repeat that atonement, which, he, himself has completely made already. "He is able to save to the uttermost all that come unto God by him; seeing he ever liveth to make intercession for them." Mr. Noble sums up the character of Mr. Burroughs in these words: "The integrity and purity of his heart were conspicuous in every part of his life. He manifested the most habitual regard to the great objects of a future world. He was earnestly desirous of doing good to all men. He was very zealous for the honour of God, and of the blessed Redeemer. He was unwearied in his endeavours to recommend and enforce the doctrines and precepts of rational and genuine religion. And the general course of his life was so regularly and uniformly virtuous, as to render him an honour to his profession. It may be also observed, that Mr. Burroughs was one of the non-subscribing ministers at the Salter's Hall Synod, in 1719. He left a son of the same name, who died at Kingsland, in the year 1799, at the advanced age of eighty-six. Thus far Wilson's Hist. Dissenting Churches, vol. 3, pp. 249–250. He adduces his authorities for all that he has written concerning Mr. Burroughs, except for his intimation of his Socinian tendencies at one period, which notion seems utterly irreconcileable with the whole tenor of his narrative and of Mr. Burroughs' character, as sketched by him. On review we find that the list of Mr. Burroughs' works, with which this article was introduced, is incomplete, and whatever little repetition is involved will be compensated by the perfection of the catalogue which is here added from Wilson, as follows: Works—Mr. Burroughs printed a volume of Sermons, several Tracts, and a number of single Sermons, chiefly on public occasions. Their subjects are as follow: SERMONS. 1. Thanksgiving on Nov. 5, 1712. Ps. xxxvi. 7. 2. On a total eclipse of the Sun, April 22d, 1715. Jer. x. 2. 3. On the death of Rev. John Gale; preached at Barbican, Dec. 24, 1721. 2. Tim. iv. 7, 8. 4. At an ordination of deacons, July 15, 1730. 1. Tim. iii. 13. 5. To the Society of Reformation of manners, 1731. Prov. xiv. 34. 6. Two Sermons; one against the traditions of the Church of Rome; the other about the right manner of contending for the Christian faith, at Barbican, Oct. 15, and 22, 1732, on occasion of collecting for the persecuted Protestants, at Salisbury. Jude 3. 7. On the Popish doctrine of the auricular confession, and priestly absolution, at Salter's Hall, March 13, 1734. John xx.

21, 23. 7. The Sinfulness of neglecting acknowledged duties, on Jan. 1, 1737, in White's Alley. James iv. 17. 9. The blessedness of a benevolent temper, at the Old Jewry, March 2, 1742, to the Society of relief of the Widows and Orphans of Protestant Dissenting Ministers. Acts xx. 35. 10. On the death of Rev. John Weatherly, at Pinner's Hall, May 31, 1742. 1 Cor. xx. 57. 11. The duty and reward of a Christian pastor, at Pinner's Hall, March 22, 1753, at the ordination of the Rev. Richard Baron. 1. Pet. v. 1, 4. 12. Steadfastness in the service of Christ, on the death of the Rev. Isaac Kimber, Feb. 9, 1755. 1 Cor. xvi. 58. 13. On the death of Rev. Joseph Morris, at Glasshouse yard, July 20, 1755. 1. Thess. iv. 13, 18. Besides these he published in 1741, a volume of Sermons, 14 in number, and on various subjects. To these is annexed a Latin discourse on the holiness of places, from Isaiah lxvi. 1, 3, delivered at the annual meeting of the dissenting ministers, at Dr. Williams' Library, Red Cross-street, 1734. In this library there is a fine painting of Mr. Burroughs. He also edited a volume of Sermons, by his brother, who died young. Tracts: 1. A View of Popery, taken from the creed of Pius IV., containing an answer to the most material things in the profession of the Catholic faith, &c. now in use for the reception of converts into the Church of Rome. 1735. Second edition, 1737. 2. The Discourses relative to positive Institutions: 1. Christ's judgment concerning the fitness of obeying every divine command. Matt. iii. 13, 15. 2. Baptism designed for all those in every age, who profess christianity; and not confined to the Converts only. Acts xxii. 16. 1742. Mr. (afterwards Dr.) Caleb Fleming, animadverted on this piece, in a pamphlet entitled, "An appendix to the plea for Infants." Mr. Burroughs replied to this tract in—3. A Defence to two discourses relative to positive institutions, against the reflections contained in the appendix to the plea for infants. 1743. 4. Day Thoughts, a Poem, in blank verse; written by way of animadversion upon some gloomy passages in Dr. Young's Night Thoughts, the earlier parts. The most captious objector to the illiterateness of the Baptists, will find on pursuing the inquiry that the catalogue of their writings by names of authors and titles is almost endless.

BUGENHAGIUS, or BUGENHAGEN, John, one of the German Reformers, called from his native country, Pomeranus; born 1485; died 1558. He wrote among other works a History of Pomerania and Psalmus xxix. explicatus, item de Pædobaptismo, contra Anabaptistas. Hafniae. 1632, 8vo. He aided Luther in translating the Bible into German. In this place, perhaps, as well as under any other article, it might not be inappropriate to say, that if to Pædobaptists, Baptists are indebted for the *name* Baptist, so also, if the terms *Pædobaptism* and *Pædobaptist* be, in this age, regarded by some of them invidious as applied by Baptists to those who baptize or rhantize infants, that Roman Catholic and Protestant writers first used those terms themselves, not certainly in an opprobrious sense, but for the sake of distinction; and probably

the tracing of the history of these terms in the writings of the so called Protestant and Catholic Fathers might tend to reflect some light upon the date of the origin and the steps of the progress of this innovation upon apostolic language and practice. The very use of the terms seems to imply the denial by some others of the prefix *pædo* to *baptism*. What a strong proof to their cause would it furnish could they trace this compound term to the New Testament? But it is not there, so neither is the thing which it signifies. See *Bib. Brit.* for this author.

BURKETT, WILLIAM, a celebrated commentator on the New Testament, was born in Northampton, England, 1650; died 1703. Among other works he wrote, Discourse of Infant Baptism. Lond. 1695, 8vo. This author is quoted as follows:—

"*We are buried with him by baptism into death.* The Apostle alludes, no doubt, to the *ancient manner and way* of baptizing persons in those hot countries, which was by *immersion* or putting them under water for a time; and then raising them again out of the water; which rite had also a mystical signification, representing the *burial* of our old man, sin in us, and our resurrection to newness of life." *Expos. Notes*, on Rom. vi. 4. BOOTH in Pædobaptism Examined, p. 51.

"The Israelites are here said to be BAPTIZED *in the cloud, and in the sea:* that is, the cloud which overshadowed them; and the Red Sea through which they passed, had its waters gathered into two heaps, one on the right hand and the other on the left, betwixt which the Israelites passed, and in their passage seemed to be buried in the waters; as persons *in that age were put under the water*, when they were baptized; and thus were Israel baptized in the cloud and in the sea." Note on Rom. vi. 45; Col. ii. 12. BOOTH in Pædobaptism Examined, p. 76.

"Observe the manner of administration of baptism to the Eunuch; he *went down into* the water, and was baptized by Philip. In those hot countries it was usual so to do, and we do not oppose the lawfulness of dipping in some cases, but the necessity of dipping in all cases." *Expos. Note* on Rom. vi. 4. BOOTH in Pædobaptism Examined, p. 82.

"Speaking of infants under the notion of *lambs*, calls baptism 'Christ's *ear-mark*, by which Christ's sheep are distinguished from the devil's goats.'" *Dis. of Inf. Bap.* in Mr. Keach's *Rector Rectified*, p. 98. BOOTH in Pædobaptism Examined, p. 229.

"They (the little children) were brought unto Jesus Christ; but for what end? Not *to baptize* them, but to bless them, nor to command his disciples so to do. Answ. That is not to be wondered at, if we consider, that they had already entered into covenant with God by circumcision, and Christian baptism was not yet instituted. John's baptism was the baptism of repentance, of which *infants were incapable*." *Expos. Notes* on Matt. xix. 4. BOOTH *in Pædobaptism Examined*, p. 348.

BUCANUS, or BUCANOS, WILLIAM, author of Institutiones Theologicæ. Genev. 1630, 8vo. The same in English, entitled Body of Divinity. Translated by Robert

Hill, Lond. 1659. *Robert Watt.* This is the author and work quoted as follows :—

"*Baptism*, that is, *immersion*, dipping, and by consequence, *washing*. *Baptistry*, a vat, or large vessel of wood, or stone, in which we are immersed for the sake of washing. *Baptist*, one that *immerses*, or *dips*." Institut. Theolog. Loc. XLVII. Quæst. 1, p. 605. BOOTH in Pædobaptism Examined, p. 18.

"Our Lord was baptized of John, to signify that he was sent that he might be baptized; that is, *immersed in death*, and that he might wash away our sins with his own blood." Luke, xii. 50. *Institut. Theolog.* Loc. XLVII. Quæst. XXXVII. p. 631. BOOTH in Pædobaptism Examined, p. 47.

"*Immersion* into the water, or aspersion, plainly denotes, the sprinkling of the blood of Christ for the remission of sins and the imputation of righteousness: and the continuance under water, however short, the *death* and *burial* of our native corruption, (in virtue of our Lord's death and burial,) that is the mortification of the old Adam, which is the first part of our regeneration; but *immersion*, the rising of the new man, or quickening and newness of life; as it were, presented to view." Rom. vi. 3, 4, and iv. 5, 13. *Institut. Theolog.* Loc. XLVII. Quæst. XXXIV. p. 621. BOOTH in Pædobaptism Examined, p. 52.

BURMANUS, or BURMAN, FRANCIS, Professor of Divinity at Utrecht, was born at Leyden 1632; died 1679. Among his learned theological works he wrote in Latin an Abridgement of Divinity, entitled, Synopsis Theologiæ, et Speciatim œconomiæ fœderum Dei cui accessit concilium de studio. Theologico felicitur instituendo. Utrecht, 1671, 2 vols, 4to. Often reprinted and quoted below :—

"Βαπτισμος and Βαπτισμα, if you consider their etymology, properly signify *immersion*. *And Jesus, when he was baptized, went straightway up out of the water.*" Matt. iii. 16. Compare Acts viii. 38. *Synops. Theolog.* Tom. II. Loc. XLII. Cap. VI. § 2. BOOTH in Pædobaptism Examined, p. 19.

"The external rite, in baptism, having the image, as well of *overwhelming* and *suffocation*, as of *washing*, bears also a twofold figure, and signifies partly the *death* and *burial* of Christ, and our communion with him;—partly, the washing away of sin, by the blood and spirit of Christ; or the justification and sanctification of a sinner." Rom. vi. 4; 1. Pet. iii. 20; Acts ii. 38; Tit. iii. 5. Synops. Theolog. Tom. II. Loc. XLIII. C. VIII. § 2. BOOTH in *Pædobaptism Examined*, p. 55.

"*Immersion* was used by the Jews, the *Apostles*, and the *primitive* church, especially in warm countries. To this, various forms of speaking, used by the Apostles, refer, Rom. vi. 3, 4; Col. ii. 12; Gal. iii. 27. But in the WEST and colder parts of the world, sprinkling prevailed." Synops. Theolog. Tom. II. Loc. XLIII. BOOTH in Pædobaptism Examined, p. 86.

BURNET, GILBERT, the celebrated bishop of Salisbury, England, a most voluminous writer, chiefly on ecclesiastical subjects, was born at Edinburgh, 1643; died 1714. A list of his works would fill four pages of this work. Two only will be named, History of the Reformation of the

Church of England. Lond. 1679–81, 2 vols. fol. vol. 3 being a supplement of the other two. Lond. 1683 and 1715, fol. He proves by the laws in England, the existence and persecution of Baptists in 1549 and 1550, vol. ii. p. 143. Lond. Ed. 1750, and p. 176 of the same volume and work, relieves the Baptists of the charge of identification with the Munster affair. His other work which we shall notice, was entitled, Exposition of the Thirty-nine Articles of the Church of England. Lond. 1699, fol., 1700, 1720, fol., which is quoted profusely by Booth as follows:

"Sacraments are positive precepts, which are to be measured ONLY *by the institution*, in which there is not room left for them to carry us any further." *Exposit.* xxxix Articles, Art. xxvii., p. 279, Edit. 5. BOOTH in *Pædobaptism Examined*, p. 3.

"They (the primitive ministers of the gospel) led them into the water, and with no other garments but what might cover nature, they first *laid them down in the water*, as a man is laid in a *grave*, and then they said those words; *I baptize thee in the name of the Father, Son, and Holy Ghost.* Then they raised them up again, and clean garments were put on them; from whence came the phrases of being *baptized into Christ's death*, of our being buried with him by baptism *into death*, of our being *risen with Christ*, and of our *putting on the Lord Jesus Christ;* of *putting off the old man and putting on the new.* Rom. xi. 3, 4, 5; Col. ii. 12; Col. iii. 1, 10; Rom. xiii. 14. After baptism was thus performed, the baptized person was to be further instructed in all the specialities of the Christian religion, and in all the rules of that life that Christ had prescribed." Expos. XXXIX. *Articles*, pp. 374---375. BOOTH in Pædobaptism Examined, p. 91.

"The danger of dipping in *cold* climates, may be a very good reason for changing the form of baptism to *sprinkling.*" *Exposition* of XXXIX *Articles*, p. 436. BOOTH in *Pædobaptism Examined*, p. 136.

"All reasoning upon this head, is an arguing *against the institution*, as if Christ and his Apostles had not well enough considered it, but that twelve hundred years after them, a *consequence* should be observed, that till then had not been thought of, which made it reasonable to alter the manner of it. He who instituted it, knew best what was most fitting and most reasonable; and we must choose rather to acquiesce in his commands, than in our own reasonings." *Expos.* XXXIX. Art. pp. 436---437. BOOTH's Pædobaptism Examined, p. 150.

"To these instances another may be added, that *must needs press* all that differ from us, one body only excepted, *very much.* We know that the first ritual of baptism, was by going *into* the waters and being *laid as dead*, all along in them; and then the persons baptized were *raised up again*, and so they came out of them. This is not only mentioned by St. Paul, but in two different places he gives a mystical signification of this rite; that it signified our being *buried with Christ in baptism*, and our being *raised up with him to a new life;* so that the phrases of rising with Christ, and of *putting on Christ* as often

as they occur, do plainly relate to this; and yet partly out of *modesty*, partly in regard to the *tenderness* of infants, and the *coldness* of these climates, since such a manner might endanger their lives, and we know that God *loves mercy better than sacrifice*, this form of baptizing is as little used by those (Pædobaptists) who separate from us as by ourselves. From all these things this inference seems just, that according to the practices of those who divide from us, the church must be supposed to have an authority *to adjust the forms* of our religion, in those parts of them that are merely ritual, to the *taste*, to the *exigencies* and *conveniences* of the several ages and climates." *Four Discourses to the Clergy*, pp. 281---282. Compare this with what he says, Expos. of XXXIX Art. pp. 436---437, as quoted before, No. 51. BOOTH in Pædobaptism Examined, p. 155.

"There is no *express precept* or *rule* given in the New Testament, for baptism of infants." Expos. XXXIX. *Articles*, Art. XXVIII. p. 383. BOOTH in Pædobaptism Examined, p. 168.

"By the first preaching or making disciples that *must go before* baptism, is to be meant the convincing the world that Jesus is the Christ, the true Messias, anointed of God with a fullness of grace and of the Spirit without measure, and sent to be the Saviour and Redeemer of the world. And when any were brought to acknowledge this, *then* they were to baptize them, to initiate them into his religion, by obliging them to renounce all ungodliness, as well as all secular and carnal lusts." Expos. XXXIX. *Articles*, p. 374. BOOTH in Pædobaptism Examined, p. 318.

"To convince the world how early tradition might either vary, or misrepresent matters; let the tradition not only in, but *before* St. IRENÆUS's time, concerning the observation of Easter, be considered, which goes up as high as St. POLYCARP's time. If, then, tradition failed so near its fountain, we may easily judge what account we ought to make of it at so great a distance." *Four Discourses to the Clergy*, pp. 247---248. BOOTH in Pædobaptism Examined, p. 406.

"We see a practice that was *very ancient*, and that continued *very long*, which arose out of the exposition of those words, John vi. 53, by which infants were made partakers of the eucharist." Four Discourses to the Clergy, pp. 206---207. BOOTH in Pædobaptism Examined, p. 419.

"It is a vain thing to prove that this (infallibility) must be in the church, because otherwise a great many *absurdities* must needs follow, if it were not in it. When once it is proved that *God has given it* to his church, we shall very willingly yield that he had good reasons for it; but it is a very preposterous way to argue, that God must have done such a thing, because we fancy that it is necessary to *prevent* some great evil, or to *procure* some very great good. For this is only to pretend to prove, that God *ought* to have done somewhat that he has not done; unless they can at the same time prove, that God has done it. This is to conclude, *that his ways must be as ours are, and that his thoughts must be as our thoughts.* Four Discourses to the Clergy, Disc. iii. 174. BOOTH in

Pædobaptism Examined, p. 441. Substitute *infant baptism* for *infallibility* in the above quotation.

"Though *lawful* and *unlawful* are severe and rigorous things, and of a fixed and determinate nature; yet *fit* and *unfit* are of a more loose and unstable order." *Four Discourses to the Clergy*, p. 350. Booth in Pædobaptism Ex. p. 460.

BUTLER, Joseph, a prelate of the most distinguished abilities, and bishop of Durham, born in Berkshire, 1692, died 1752. His principal work—Analogy of Religion, Natural and Revealed, to the constitution and course of nature. Lond. 1736. 4to. 1736, 8vo., is thus quoted:

"Moral precepts, are precepts the reasons of which we see; positive precepts, the reasons of which we do not see. Moral duties arise out of the nature of the case itself, prior to external command; positive duties do not arise out of the nature of the case, but from external command, received from him whose creatures and subjects we are. But the manner in which the nature of the case, or the fact of the relation, is made known, this doth not denominate any duty either positive or moral. The reason of positive institutions, in general, is very obvious; though we should not see the reason why such particular ones are pitched upon, rather than others. Whoever, therefore, instead of cavilling at words, will attend to the thing itself, may clearly see, that positive institutions in general, as distinguished for this or that particular one, have the nature of moral commands; since the reasons of them appear. Thus, for instance, the *external* worship of God, is a moral duty, though no particular mode of it be so. Care, then, is to be taken, when a comparison is made between positive and moral duties, that they may be compared no farther than as they are *different;* no farther than as the former are positive, or arising out of mere external command, the reasons of which we are not acquainted with, and as the latter are *moral* or arising out of the apparent reason of the case, without such external command. Unless this caution be observed we shall run into endless confusion. Now this being premised, suppose two standing precedents enjoined by the same authority, that in certain conjunctures it is impossible to obey them both; that the former is moral, *i.e.* a precept of which we see the reasons, it is indisputable that our obligations are to obey the *former*, because there is an apparent reason for this preference, and none against it. As it is one of the peculiar weaknesses of human nature, when upon a comparison of two things, one is found to be of *greater* importance than the other, to consider this as of scarce any importance at all; it is highly necessary that we remind ourselves *how great presumption* it is to make light of any institution of divine appointment; that our obligations to obey *all* God's commands whatever, are absolute and indispensable; and that commands *merely positive*, admitted to be from him, lay us under a *moral obligation* to obey them, and obligation, moral in the *strictest* and *most proper* sense." *Analogy of Relig.* pp. 172, 178. Glasgow, 1764. Booth in Pædobaptism Examined, pp. 1, 2, 3.

BULKLEY, or BULKELEY, CHARLES, a Protestant dissenting minister, born in London, 1719, died 1797. He wrote upon almost every variety of subject, and among his published works were—Two Discourses on Catholic Communion, on John iii. 5. 1754. 8vo. Two Discourses on Baptism. Lond. 1754. 8vo. To these ought to have been prefixed—On the Death of Dr. James Foster; a Sermon on John v. 35. 1755. 8vo. For his other works consult *Bibliotheca Britannica.*

BURNHAM, RICHARD. Watt only mentions him as the author of Pious Memorials; or the Power of Religion upon the mind, in sickness and at death, exemplified in the experience of many divines, and other eminent persons, interspersed with what was most remarkable in their lives. 1753. 8vo. Posth. Sermon, proving that believers are the only proper subjects of baptism. Likewise a Sermon preached at the ordination of Mr. J. Batterman, 1806. *Bibliotheca Britannica.* From the titles of the two last works we learn that he was a Baptist, and a minister, as was also Mr. Batterman. We find a memoir of him in Wilson's History of Dissenting Churches, vol. 4. pp. 25–29, under the head of Grafton-street Particular Baptist Church, Westminster, England.

He says, "Richard Burnham was born about the year 1749. As his parents were in poor circumstances, his education became neglected, and he spent the early part of his life in gaiety and dissipation. When the mind lies uncultivated it becomes easily susceptible of vicious principles, which gain strength by age, and are with difficulty eradicated. Mr. Burnham is said to have taken great delight in the vain amusements of plays, balls, and concerts, which, as they were his element, so they engrossed the principal part of his time. Providence having cast his lot at High Wycombe, in Buckinghamshire, he was led to attend the chapel of the Wesleyan Methodists in that town. It was there that he is said to have received his first impressions of religion, under the ministry of a Mr. Williams, one of the preachers in that connexion. His external conduct was now reformed, and he is said to have reaped much pleasure in the change. His happiness, however, was only short-lived; for he was accustomed to relate a variety of mental conflicts respecting the nature of faith, which agitated him for a considerable time afterwards. The result of his speculations and suggestions was a settlement in those doctrines which usually pass under the name of Antinomianism, and he felt a strong desire to communicate them to others. It was not long, therefore, before he commenced a preacher, and the success he met with was proportionate to his zeal and confidence. After he had been a preacher for some time, he embraced the sentiments of the Anti-pædobaptists (Baptists) and received baptism by immersion from Mr. Thomas Davis, of Reading. Not long afterwards he went to reside at Staines, in Middlesex, and was instrumental in planting a small Baptist church in that town. There he met with considerable opposition from a prevailing dislike to evangelical religion, which operated in the removal from the pa-

rochial church of an excellent clergyman, the Rev. W. J. Abdy, now rector of St. John's, Horsleydown. Mr. Burnham's congregation being poor, and unable to contribute much to his support, he became embarrassed in his circumstances, which induced him to solicit the assistance of his London brethren. Although it would have been very difficult for any person of a penetrating judgment to discover the peculiar attractions of Mr. Burnham's pulpit performances, yet we are assured that during this visit to London he attracted large crowds of people to hear him preach, so that it was not long before he accomplished the object of his journey. Another beneficial event, however, resulted from this visit, for the good people who crowded after him, did not fail to express the satisfaction they received from his preaching, and to represent the benefits that would result from his settlement in the metropolis. Mr. Burnham was not blind to the force of this reasoning, for he easily foresaw that if he continued at Staines, his difficulties would speedily recur; he therefore closed with the wishes of his friends in London, and removed thither about the year 1780. A suitable place of worship having been found on the Surry side of Blackfriars-bridge, in Greenwalk, a church was formed there upon Anti-pædobaptist principles, that is, Baptist, and Mr. Burnham continued pastor. The success of his preaching was soon apparent, in the number of persons who presented themselves for church membership, and both pastor and people grew into mutual attachment. At the above place, Mr. Burnham preached, as we are informed, about two years, at the end of which period he removed with a part of his people, we believe, to Gate-street, Lincoln's-Inn Fields, and from thence, after a short interval, in consequence of a division in his church, occasioned by his own misconduct, to another place, which he called Salem Chapel, in Edward-street, Soho. Upon the removal of Mr. Martin's church to a new meeting house in Stone-street, Mr. Burnham's people took a lease of the place in Grafton-street, whither they removed in 1795. There, after a period of fifteen years, he closed his ministerial labors. Of Mr. Burnham's character, we will say but little because we can say very little to his advantage. Popularity is an acquisition of a very uncertain tenure, and though it continued with him till the last, it was no criterion either of the excellency of his preaching, or of the judgment of his hearers. A teacher of Christianity, if a good man, although destitute of the embellishments of a liberal education, may be very usefully employed in a variety of situations, and is deserving of honour; but it is expected of a public teacher, that he should be endowed with a decent portion of common sense, and not be ignorant of the usual forms of language. No pretensions to spirituality can be a sufficient counterbalance to the effusions of nonsense. It is no uncommon thing for people to overrate their own talents, but when they are forced incautiously upon the public, society suffers. Religious dispositions are absolutely necessary to the formation of a Christian; but every religious man

is not called to be a public instructor, nor should he assume that office when destitute of those qualifications that command respect and attention. Mr. Burnham possessed a very large portion of zeal, and if we add, an equal degree of familiarity, they constituted his principal attainments as a preacher. These, however, were sufficient to attract a numerous congregation, who looked upon him as possessing extraordinary endowments. Of the preacher's private character we shall say nothing, because we do not choose to make our work a vehicle for scandal. The writer of his funeral sermon recounts a conflict which he had with the enemy of souls, in his last moments, but says he died in peace. This event took place October 30, 1810, in the sixty-second year of his age. Mr. Burnham was interred in the burial ground adjoining to Tottenham-court Chapel, where may be seen the following inscription upon his tomb-stone.

Beneath this stone
Are deposited the remains of
MR. RICHARD BURNHAM,
Near 30 years
Pastor of the Baptist Church,
Now meeting in Grafton-street, Soho;
Endowed with an ardent zeal for the Redeemer's interest,
An acute penetration
and
Vigour of mind seldom equalled;
His Ministry
Was remarkably owned
To the conversion of many
Who will be his crown of rejoicing in the Great Day;
His humility
And sympathetic tenderness
To the afflicted,
Endeared him to all who knew him best;
The Truths he had preached
Were his support in his illness;
With steady confidence
And serene peace
He hailed the approach of death,
And calmly entered into the joy of his Lord,
October 30th, 1810,
In the 62d year of his Age.

But now no more the honoured man of God
Appears below to sound the Saviour's blood,
He's dead! but lives! and shines and reigns on high,
In worlds of light, where praises never die.
—*Watt and Wilson, above quoted.*

BUTTERWORTH, JOHN, best known as the author of —A New Concordance and Dictionary of the Holy Scriptures, with the various significations of the principal words, by which the true meaning of many passages is shown. 1767, 1785, 8vo. He was born in Lancashire, England, 13 Dec., 1727, died 1803, aged 76 years. In 1751 he was ordained pastor of the Baptist Church at Coventry, which office he filled 52 years, to the close of his life. Three of his brothers became Baptist ministers, and his only other brother was a professed Christian, as were their parents also devoted Christians. At about 15, John Butterworth joined the Methodists, but when converted, at about 19 years of age, he united with the Baptists, and soon entered the ministry. As a pastor, he engaged deeply the affections, and won the respect, admiration, and esteem of his church. He was eminently qualified with pastoral endowments. Three years previous to his death, in his epistolary correspondence he thus expressed the fervent piety of his sentiments, and devotional spirit and frame of mind: "We are thankful, and we have abundant cause to be so, having all the comforts of this life; (which multitudes have not;) the means of grace; the exercise of faith in Christ; and in general, comfort of mind and peace of conscience, reconciliation to God, both respecting the way of salvation, and providential dispensations. I often think that I am one of the richest men in Coventry; for he is not rich who wants more,

but he who has enough, and, like Jacob and Paul, I have enough! yea, I have all and abound. I have much to bless God for, his comforts delight my soul." About a week previous to his decease he wrote to his grandson, "Nothing in creation is so important as an interest in Christ; if you are favored herewith you are made for ever. This is my consolation under the infirmities of age, that I am going home to a better country, and to a fairer and larger inheritance than ever I had in England." How instructive to mark the end of such a man of God, for the end of that man is peace! It might not be uninteresting to contemplate the begining of a life which enjoyed an end so enviable, as to excite in the heart of every one, the wish to die the death of the righteous. He has recorded his testimony to the scriptural doctrine of personal knowledge of Christ in the forgiveness of sins. He says, "one morning I was deeply in thought on this subject, reasoning with myself why I was still in unbelief, when these words dropped into my mind, *By grace ye are saved, through faith*, and that not of *yourselves*: *it is the gift of God.* This word *gift*, revolved in my mind. A gift, thought I, is not merited; if it were it would be a debt, and not a gift. I had leaned all along towards the doctrine of merit, and of obtaining grace by good works; but now I saw faith to be an undeserved gift, and that God might bestow it on my vilest neighbors, and leave me in my moral duties without faith. This led me to think there was some truth in the doctrine of election; and that it was not upon foresight of faith and obedience, but of pure sovereignty; and that faith and obedience were the effects of election and not causes thereof. My sentiments began to change from Arminianism to Calvinism. I searched the Bible all that day; and the evidence in favor of election shone like the sun. As I saw it in the Bible, so I saw the doctrine exemplified in the world. I concluded that if ever the Lord should show me a favor and give me faith, it would be of mere mercy. I was not left to neglect the worship of God, but I sought him sorrowing. One evening I was reading in the Bible and cast my eye on these words of our Lord, John vi. 47. *Verily, verily, I say unto you, he that believeth in me hath everlasting life.* I was struck with the passage—as if spoken to me. I did immediately believe that Jesus Christ was a suitable, precious, and almighty Saviour; I trusted in him alone for salvation; and therefore in him I had everlasting life. I could not but believe and rejoice. I said, who can help believing? For I thought it as easy then as I had found it hard before. I was transported with the love of Christ. The Bible was my delight and meditation all the day. I attained more knowledge of scripture in a month after this, than I have done in years since. I was not satisfied unless I knew every text that related to doctrine or practice, and where it was; and thus I soon attained a general knowledge of the whole Bible." Memoir.

BUCER, Martin, born 1491, at Scholestadt, in Alsace; died 1551. Was first Dominican monk. By the writings of Erasmus, Luther, Zuinglius, and intercourse

with Luther, he became a Protestant Reformer, and went afterwards to England, and in the reign of Edward VI. was made Professor of Theology in Cambridge. He was previously at Augsburgh when the pacification called the *Interim* was held. He was a learned and voluminous writer, and is mentioned as an author against the Anabaptists, but in the catalogue of his works no title indicates the fact. See Bib. Brit., and Dr. Sears, as quoted by Benedict, p. 924. Not a Reformer of any eminence as a leader and writer among the contemporaries of Luther, who did not inveigh against the Anabaptists, and it would be strange if Bucer had omitted this proof of his orthodoxy with his party.

BURNS, An English Baptist, author of Scripture Appeal and Review of J. Stanley. *See Stanley.*

BRUIS, Peter De, founder of the Petrobrussians, about the beginning of the twelfth century, or A. D. 1110. He was deemed worthy of martyrdom as a Baptist. The priesthood invited the populace to burn him at St. Giles in 1130, after a laborious ministry of nearly a quarter of a century. He was author of that celebrated Treatise of Antichrist, written about 1125, which is in Jones' History of the Waldenses and several other works. Peter De Bruis was a Baptist, teaching "that no persons are to be baptized before they have the full use of their reason." The centre of his personal influence as a minister during his life-time was Languedoc and Provence. He was originally a Roman Catholic, but one of the illustrious and almost innumerable cloud of Pædobaptists, who have from the earliest rise of Pædobaptism, renounced, rejected, and testified against it as a human tradition superadded to the ordinances of the gospel. Of this great and good man more full notice will be given in the chronological department of this work. It is sufficient here simply to note him as a Baptist, and there to exhibit the chain of evidence under the period to which it belongs.

BUSHER, Leonard, a citizen of London, and a Baptist—author of "Religion's Peace; or a Plea for Liberty of Conscience, 1614; reprinted 1646, 4to. pp. 38, by H. B., doubtless by Henry Burton. Hambury's Historical Memorials, vol. 1, p. 224. Note (*f.*)

BRUBACK, Hans, a Baptist of Zurich in the Swiss Cantons, whom the persecuting edict of the authorities of Zurich robbed of 9000 rix dollars, as a penalty for being united to a Baptist church.

BUNYAN, John, next to the Bible, the author of the greatest book in any language—the Pilgrim's Progress. This distinguished Baptist minister was born at Elstow, near Bedford, England, 1628; died, 1688, aged 60 years, having written 60 different works. Author of a book for every year of his life. The Bibliotheca Britannica gives the following titles. 1. Exposition of the 16th chapter of St. Luke, Lond. 1658, 8vo. 2. Sermon, Rev. xxi. 10, to chapter xxii. 5, 1665, 12mo.—3. Holy City of New Jerusalem, Lond. 1669, 8vo.—4. Defence of the doctrine of Justification, Lond. 1672, 4to.—5. Sighs from Hell, or the groans of a damned Soul.—6. Light to men that sit in darkness or, a Sermon of Jesus Christ, Lond. 1675. 7. Institution

for the ignorant, Lond. 1675, 8vo. —8. The Strait Gate, or Difficulty of getting to Heaven, on Luke xiii. 24, Lond. 1676, 8vo.—9. Come and Welcome to Christ Jesus, Lond. 1678, 8vo.—10. Pilgrim's Progress from this world to the other, Lond. 1678, 12mo. with explanatory notes, Lond. 1775, 8vo. with notes by G. Burder, Cov. 1791, 2 vols. 8vo. with Notes by J. Bedford, Lond. 1792, 8vo. Innumerable editions. Part third, with a life of the author, Lond. 1693, 8vo. Said to be spurious.—11. The work of Jesus Christ as an advocate explained, Lond. 1688, 12mo.—12. Heart's Ease in Heart-Trouble, Lond. 1691, 8vo.—13. The Barren Fig-tree, with an exhortation to peace and unity amongst all who fear God, Lond. 1692, 12mo.—14. Reprobation Asserted, Lond. 1696. 4to.—15. News from Pennsylvania, Lond. 1703, 8vo.—16. Relation of his Imprisonment, with his Examination before the Justices, his Conference with the Clerk of the Peace, what passed between the Judges and his Wife, when she presented a Petition for his deliverance, and written by himself, and never before published. Lond. 1765, 8vo.—17. Works, Lond, 1736–7, 2 vol. fol. Reprinted 1760, and often since.

To review every author, criticise every work, or even to give full accounts of all the names at the head of articles in this work, would be impossible; and since Bunyan is an household word among all Christian nations, his biography is also written indelibly upon the memory of the millions of sabbath school children, and engraved upon the minds of the learned, it would be useless to insert it here. The Pilgrim's Progress has been classed as occupying a rank next to the Holy Bible, the genius of its author has been celebrated by Johnson, Cowper, Franklin, and a host of learned and good men of all sects and no sect, and of all civilized countries. The reader therefore is referred to Bunyan's Account of Himself as the most characteristic memoir, which is accessible to every reader. But above all who can read the Pilgrim and be ignorant of the author? His portrait will be found among the illustrations of the Baptist Cyclopædia.

CANNE, John, an English Protestant minister, and author, born between 1590 and 1600, and died about 1664, at Amsterdam in Holland. He was originally a clergyman of the Church of England, but with other distinguished Pædobaptists of his times united with the Baptists, although while he retained his union with the Baptists he was at one period of his life Pastor of the English Church of Brownists, Independents, or Congregationalists, at Amsterdam in Holland, from which Church the Puritan Pilgrim Fathers of New England descended in a direct line of succession. We will here interrupt the narrative to insert an imperfect list of his works as it is given in the Bibliotheca Britannica. 1. Necessity of separation from the Church of England proved by the Nonconformist principles, Lond. 1634, fol.—2. The Golden Rule, or Justice advanced, Lond. 1649, 4to.—3. The Snare is broken, wherein is proved that the National Covenant and Oath was lawfully given and taken, Lond. 1649, 4to.—4. Emanuel, or God with us; wherein is set forth, England's great victory over the Scots army in a battle

at Dunbar, Lond. 1650, 4to.---5. A voice from the Temple to the Higher Powers, Lond. 1653, 4to.---6. A second voice from the Temple to the Higher Powers, Lond. 1653, 4to.---7. The Time of the End; or, a Prophecy of Daniel explained, Lond. 1657, 8vo.---8. A Seasonable word to Parliament, Lond. 1659, 4to.---9. The Acts and monuments of our late Parliament; or a Collection of Acts, Orders and Notes that have passed in the House, Lond. 1659, 4to.---10. Continuation of the same, Lond. 1659, 4to.---11. Bible with marginal notes, Annot. 1664, 8vo. Edin. 1727, 8vo. In the two following historical notices of Mr. Canne, these works will come under more particular observation.

"When we consider," says Walter Wilson, "the long continued celebrity, so justly acquired by this eminent person, on account of his Biblical labors, it is somewhat surprising that we have not a more particular account of his history upon record. Mr. Canne was originally a minister in the Church of England, but whether beneficed or not is uncertain: Nor are we better informed at what precise period he left that communion to unite himself with the Brownists, of whose doctrine and discipline he afterwards became a zealous defender." Of the doctrine and discipline of the Brownists, Mr. Canne was indeed a zealous and able defender, and was pastor of the then Church at Amsterdam in Holland, but as we have said in the beginning of this article he was a Baptist, and in nothing was his consistency as a Baptist compromised in his pastorship and defence of the doctrine and discipline of the Brownists' Church, excepting only in the single particular of mixed communion, in which he then agreed with Bunyan his cotemporary. "The records of the old (Baptist) Church at Deadman's Place, (London) as quoted by Crosby, vol. 1 p. 163, state that he succeeded Mr. Hubbard in the office of pastor to that society, after its (or his?) return from Ireland (Holland?) The year in which this happened is not mentioned; but it may be nearly ascertained by subsequent events. After preaching to his people in private houses for about a year or two, the severity of the times compelled him to leave the country, and he retired to Holland, where the Brownists had long found a secure retreat. Here he became pastor of the ancient English Church at Amsterdam, which had some years before, the learned Henry Ainsworth for Doctor or Teacher. It is said that shortly after his election, he was censured and deposed by a part of the people, who renounced communion with him. The ground of dispute that was the immediate occasion of this breach is not mentioned; but there can be little doubt that it related to some point of ecclesiastical discipline. It seems that Mr. Canne maintained his station; for in some of his publications afterwards, he styles himself "Pastor of the Ancient English Church at Amsterdam." His exile must have taken place before 1632, in which year he published at Amsterdam, in a duodecimo volume, "The way to peace or good counsel for it: preached upon the 15th day of the second month, 1632, at the reconciliation of certain brethren, between whom there had been former differences.' (This work is not included in the catalogue from

Bibliotheca Britannica, and is dated earlier than the first in the above list.) The particular strife he alluded to is not mentioned, though it probably related to some point of discipline, upon which the Brownist churches very frequently divided. Mr. Canne's next publication was "A necessity of Separation from the Church of England, proved by the Nonconformists principles, specially opposed to Dr. Ames, Dr. Layton, Mr. Duyrel, Mr. Bradshaw, &c. Amst. 1634, 4to. It is well known that most of the Puritans considered the Church of England to be a true Church, and were against separation, under a dread of incurring the guilt of schism. Their aim was directed chiefly to an abatement of some of the ceremonies, with permission for the minister to leave out such parts of the service as were obnoxious. Being unable to obtain this, they endeavored to procure a legal toleration, which was also denied them, upon which they judged it lawful to comply so far as their consciences would permit. Canne was quite of another mind. He thought that the constitution of the church itself was bad; that the fabric was reared according to the original at Rome, the "mother of harlots," and therefore could not be a true church; that it was the duty of every christian to withdraw from her abominations, and to worship in separate societies, formed after the model of the primitive churches. In defence of these principles he wrote the above treatise, and likewise another in 1641, entitled, "Zion's Prerogative Royal, or, a Treatise tending to prove that every particular congregation hath from Christ absolute and entire power to exercise in, and of herself, every Ordinance of God; and is an independent Body, not standing under any other ecclesiastical Authoritie out of itself: By a Well-wisher to the Truth. Amst. 1641. (This also is omitted by Robert Watt, and in our catalogue above.) Although this is an anonymous piece, yet Paget, a contemporary writer, who lived in the same place, and could not easily be mistaken upon that point, ascribes it to Canne (in Preface to Defence of Presbyterian Church Government.) Another work by Mr. Canne, upon a subject similar to what we have just mentioned, was published in 1642, under the title of a "Stay against Straying," in which he undertakes to prove, in opposition to Mr. John Robinson, the unlawfulness of hearing the ministers of the Church of England. This and the former piece of Mr. Canne's were replied to, by Mr. John Ball, a celebrated Puritan divine, in a work entitled, "An Answer to two Treatises of Mr. John Can," &c. Lond. 1642, 4to. Mr. Neal (Hist. Pur. vol. 1. p. 640, 4to.) ascribes the "Stay against Straying" to this Mr. Ball; but it is evident from the title of Mr. Ball's work, which recites the title of both Mr. Canne's treatises that he is mistaken (Biog. Brit. Art. Ball John.) This "Stay Against Straying" swells our catalogue again, where it is omitted. The vigorous proceedings adopted against the Brownists by the Government at home, having deprived them of the means of subsisting upon the fruits of their industry, and separated them from their friends and connections, many of them were reduced to great poverty during their exile in Holland. This they have themselves stated in a

very affecting manner, (Epist. Viror. Proestant. at Eurid.) But the consolations of religion supported them in the midst of all their distress, which produced, neither indolence nor discontent. "We have noticed," says Wilson, "in an early part of our work (vol. 1. p. 23) the menial employment to which the learned Ainsworth was reduced for a subsistence. Our author Canne, being in equally destitute circumstances, was forced likewise to enter into a secular engagement for a livelihood. The occupation to which he applied himself was that of a printer, from which it is probable that he might have derived a decent maintainance. We have seen a quarto tract of his printing, the title of which, on account of its singularity, we shall give at full length. It is as follows: "Man's Mortality, or a Treatise wherein 'tis proved both Theologically and Philosophically that Whole Man (as a rational creature) is a compound wholly mortall; contrary to that common distinction of Soul and Body. And that the present going of the Soul into Heaven or Hell is a meer fiction: And that at the Resurrection is the Beginning of our immortalitie, and the actual condemnation and salvation and not before. With all doubts and objections answered and resolved by Scripture and Reason, discovering the Multitude of Blasphemies and Absurdities that arise from the Fancie of the Soule. Also divers other Mysteries of Heaven, Hell, Christ's Humane Residence, the extent of the Resurrection, the new Creation opened, and presented to the Tryall of better Judgments. By R. O. Eccles. iii. 19. Amsterdam, printed by John Canne, Anno Dom. 1643."

The reputation which Mr. Canne had acquired by his controversial writings, raised him high in the esteem of the Brownists, and he is said to have been much followed in his ministry by persons of that persuasion, and by other strangers whose business led them to Holland. The Sufferings of the Puritans having subsided in his own country, the hands of their persecutors being tied up by the Parliament, many of the English exiles were encouraged to return home. It should seem that about the time of the meeting of the long Parliament, Mr. Canne paid a visit to his native country, but his abode here was not long, nor did he relinquish his engagements at Amsterdam. Whilst in England he visited the Churches of his persuasion, and was the means of collecting some into church order. The records of the society at Broadmead in Bristol, which separated from the establishment in 1640, mention Canne as having first settled them in the order of a Christian Church. His connexion with that place is introduced thus: "The providence of God brought to this city one Mr. Canne, a baptized man. It was that Mr. Canne that made Notes and References on the Bible," &c. Between the years 1641 and 1643, he is said to have been employed in preaching at Bristol and Westerleighs. How this is to be reconciled with the dates of some of his publications, which suppose him to have been in Holland during that period, we are at a loss to determine. Indeed, great ambiguity hangs over not only this, but other parts of Mr. Canne's history.

Some circumstances seem to render it probable that Mr. Canne re-

turned back very soon to Holland, where he engaged in that great work, which contributed most to establish his fame in the recollection of posterity. This was his collection of marginal references to the Bible. It appears that he was the author of three sets of notes, which accompanied as many different editions of the sacred text. The date of the *first* edition we have not been able to ascertain. Lewis does not appear to have been acquainted with it. Nor do we find it mentioned by any subsequent writer. The *second* edition was printed by him at Amsterdam in 1647, and dedicated "To the Right Honorable Lords and Commons assembled in the High Court of Parliament." In the title-page he says, "Here are added *to the former Notes* in the Margin many Hebraisms, Diversitie of Readings with Consonancie of Parallel Scriptures *taken out of the last translations*, and all set in due Order and Place." The *third* edition which is best known, and has been often reprinted, was also published at Amsterdam, in 1664. To the common title is added, "with Marginal Notes, shewing Scripture to be the best interpreter of Scripture." In the preface the author says, "I do not know any way whereby the word of God (as to the majesty, authority, truth, perfection, &c. of it,) can be more honored and held forth, and the adversaries of it of all sorts, so thoroughly convinced and silenced, as to have the scripture to be its own interpreter. This I am sure, did men in their expositions on the scriptures speak less themselves, the Scriptures would have more honor and themselves less." In order to have a right scripture interpreter, he says, it will be necessary that the following things should be attended to: "1. That the original text of scripture be rightly translated, and, as much as possible, even word for word, without departing from the letter of scripture in the least. For it is necessary to preserve the letter entire, how inconvenient, yea how absurd soever and harsh it may seem to men's carnal reason, because *the foolishness of God is wiser than men.* (Lewis in his History of English Translations quotes and repudiates the sentiment.) 2. That scripture metaphors be not omitted nor mistranslated, one for another, but rightly opened. 3. Concerning the various readings. Here all care, study, and endeavour ought to be used, that nothing be taken but what is breathed by the spirit of God in the text. 4. That the genuine and proper signification of the original words be truly opened, and explained; for this is of great use and furtherance to the work I mention. 5. That the doubts and seeming differences be carefully heeded, and by parallel scriptures reconciled. 6. That some words which are in the original tongues left untranslated, be translated, and their signification opened. For howsoever such word to some may seem unfruitful, and not afford much matter in the letter, yet according to the manifold wishes of God, and as the spiritual man judgeth, there is an excellent meaning of the spirit in them. Lastly, the original particles are to be minded, and special notice taken of them, as a thing of great concernment, to shew the connexion of the text and context. There are other particles beside these," continues Mr. Canne,

"but I shall refer them to another time and place more proper." The grounds of his encouragement in this work were. 1. The satisfaction he felt in such kind of studies. 2. The prospect it afforded of spiritual improvement and comfort. 3. And above all, the glory that would redound to God from the success of it. In the conclusion of the preface, Canne intimated his intention to set forth an edition of the Bible in a large and fair character, with large annotations, to comprise all that he had written concerning a Scripture Interpreter; a work that he says he had been many years engaged upon and that would still require care and time. He afterwards intimates that it was ready and prepared for the press, so that if the Lord took him away before it was published, what remained of the copy unprinted, he should leave in such hands as would, he doubted not, be both careful and faithful in accomplishing his intentions. By this it should seem as if this larger work was actually in the press, or indeed very shortly to go thither; but that it was ever published seems very doubtful. Canne's references are exceedingly apposite and judicious; but the later editions, though printed in his name, have the margin crowded with so many references, besides his own, that the reader is perplexed instead of being instructed by them. In these three editions, as well as in some subsequent ones, the Apochrypha is omitted.

After the death of Charles I. and the establishment of a Commonwealth, Mr. Canne appears to have returned again to England, and to have been employed in collecting the weekly news. His principles, however, gave great offence to the government, and he was often in trouble on account of them. Writers are greatly divided with respect to Mr. Canne's religious opinions. Some have supposed him an Independent, whilst others consider him to have been a Baptist. Crosby is in doubt upon the point, although he found his name in a manuscript list of persons, who left the established Church and joined the Baptists. (Crosby, vol. 3, p. 38.) In Holland he was considered a Brownist, without regard to any other distinction; and the churches he was connected with in England, appear to have admitted mixed communion. There is some reason, however, to suppose that he became a Baptist, and the fact seems to be plainly stated in the records of the Church at Broadmead. Bishop Kennet calls him a Quaker, (Histor. Reg. p. 73,) though upon what ground it seems very difficult to imagine. His lordship is by no means accurate in his designation of persons who did not belong to his own church, and in estimating their conduct, he is too often governed by credulity, or some worse principle. Mr. Canne's antipathy to the tything system is by no means sufficient to constitute him a Quaker. As well might we term his lordship a Jew or a Mahomedan. (A Mahomedan believes in the unity of God; but the bishop believed in the unity of God; therefore, his lordship was a Mahomedan, would be an idle use of logic to say.) There may be greater reason for charging Mr. Canne with the milleniary or fifth monarchy notions, (His. Reg. p. 363, bad authority—the bishop Kennet again,) to which many (some, per-

haps) of the Baptists, and some few of the Independents, were at that period addicted. Now that we have mentioned the name of bishop Kennet, it may be the properest place to introduce another passage of his relating to Mr. Canne, although it savours so much of the ridiculous, that we are by no means disposed to give it implicit credit. The passage is this: "If men will set themselves only to find faults, it is impossible in the state of things they should ever be pleased. And if they separate where they see any thing amiss, they must follow his example, who pursued this principle so far, till he withdrew from all society, lest he should communicate with them in their sin; in which condition he continued till his children lay dead in the house, and he became utterly unable to help himself. And because no human invention were to be allowed about the worship of God, he cut out of his Bible the contents of the chapters, and titles of the leaves, and so left the bare text without binding or covers." (Histor. Reg. p. 744.) To say nothing of the Bishop's inconclusive reasoning in the former part of this quotation, the sequel describes a species of conduct rather too inconsistent for a person who both wrote and published marginal references and annotations to the Bible. Yet this absurd part is quoted by Dr. Gray, (Examin. Neal's 2nd vol. p. 231,) with full credence, and by way of illustration, as we suppose of Mr. Neal, whom he professes to examine. By the margin of Kennet's book, it appears that Mr. Ball was his authority for the above story; upon which we shall only observe, that with all deference to that learned and religious person, he might be too ready to give implicit credit to any idle tale that was related concerning an adversary whose opinions he was combating. Mr. Ball, though adverse to the rites and ceremonies of the Church of England, was against separating from her communion.

We have but little information respecting Mr. Canne during the years that he was in England, after the death of Charles I. He probably employed himself in composing and publishing various works which have not come to our knowledge. The first piece of his during that period, of which we have any notice, is entitled, "The Time of the End," 12mo. 1657. It is prefaced by Charles Feake, and John Rogers; two persons of great note amongst the republicans and fifth monarchy men of that time. Mr. Canne intimates in this book that he was then in a state of banishment from Hull; "after seventeen years banishment before." We know nothing of his connexion with that town, although it seems from this that he preached there after he came over to England in 1640. Mr. Canne's notions of a fifth monarchy, or of the personal reign of King Jesus, to supersede the governments of this world, having influenced some persons of his party and principles, to take the civil sword, in order to overthrow Cromwell's government, it is not surprising that he fell into trouble upon that account. In the year 1658, there was published, in quarto, "A Narrative, wherein is faithfully set forth the sufferings of *John Canne*, Wentworth Day, John

Clarke, John Belcher, John Ricard, Robert Boggis, Peter Kidd, Richard Brycaton, and George Strange, called, (as their Newsbook saith,) *Fifth Monarchy men.* That is, how eight of them were taken in Coleman-street, month second, called April, first day, 1658, as they were in the solemn worship of God, and by the Lord Mayor sent prisoners to the Counter, in the Poultry. Also of the arraignment of Wentworth Day and John Clarke, at the sessions in the Old Bailey; and how the rest, after three weeks' imprisonment and more, were discharged in their court. Published by a Friend to the Prisoners and the good old cause they suffered for." (Kennet's Reg. p. 363.) In order to estimate justly the nature and value of particular occurrences, it is necessary to take into consideration the various events with which they stand immediately connected. It may be proper to inform the reader, that at the opening of the year 1658, Venner, and some other persons professing the fifth-monarchy principles, entered into a conspiracy to overturn the Protector's government, under the absurd idea that it stood in the way of the spiritual monarchy, which they were commissioned to establish. (Complete Hist. Eng. vol. 3, p. 206.) Surely these infatuated persons, but little considered how incompatible is violence with the pacific character of Messiah's reign. Their plot was discovered in sufficient time to be defeated, and the authors of it spared to create fresh disturbances under a regal government, from which they met with less lenity. It may be mentioned to Cromwell's honor, that although the fifth-monarchists had dethroned him in principle, yet he never interfered with them until they had committed a direct breach of the peace. How far Mr. Canne was implicated in these civil commotions we have no information to determine; but that he suffered for them is not surprising. It arose out of his connexions." We shall not repeat what we have recorded under Art. *Barebone*, that all this is mere fustian and assumption as to fifth-monarchism, as all of Canne's writings show that he believed otherwise. No, he was a Baptist and opposed to usurpation by Cromwell, or by king. Another of Mr. Canne's publications, and the last that we are acquainted with, related to tythes. It was published in 1659, in quarto, and entitled "An Indictment against tythes: or, Tythes no Wages for Gospel Ministers. Wherein is declared: 1. The time when Tythes were first given in England. 2. By whom, and by whose authority and power Tythes were first given, and after continued in England. 3. Ministers pretending a threefold right to Tythes, by Donation; 2. By the Laws of the Nation; and 3, By the Law of God, examined and confirmed, by *John Osburn*, a lover of the Truth, as it is in Jesus. To which are added, Certain Reasons taken out of Dr. Burgess, his Case, concerning buying of Bishop's Lands, which are as full and directly against Tythes, as to what he applied them. Likewise, a Query to William Prynne, by JOHN CANNE." Bishop Kennet, who gives us the title of this book likewise cites the concluding part of the Epistle to the reader, for the purpose of

identifying the cause of Tythes with that of kingly government. It says, "Whatsoever encouragement is given to the continuance of tythes, yet this we know, that they who cry out loudest for them are, for the most part, for a single person, or for the interest of Charles Stewart, I say more a great deal for a king than for a free Commonwealth."

After the restoration, Mr. Canne retired to Holland, and returned to his former residence at Amsterdam, where he committed to the press, the third edition of his Bible in 1664. We hear nothing further of him after this, but in all likelihood he died there. Hist. Dissent. Churches. Crosby, Ivimey, Enc. Rel. Knol., Bib. Brit.

CATABAPTISM. See Article GOODWIN, John.

CATABAPTIST. See Article BULLINGER, Henry.

CARPENTER, Richard, B. D., a poet and divine who flourished about the middle of the 17th century. Among his published works was one entitled—"*The Anabaptist Washed and Shrunk in the Washing.*" Lond. 1642, 8vo. Bib. Brit.

CASSANDER, George, a learned Popish divine, born 1515, in the Isle of Cadsand, near Bruges, whence he took his name; died 1566. Among his works was one entitled—De Baptismo Infantium. Col. 1563, 8vo. His works were collected and published in folio, Paris, 1616. Bayle, in his Dictionary, mentions this author in such a manner as to indicate that he must have written some other work concerning Anabaptists. See Art. Anabaptists in Bayle, note (*k.*) and Art. Bayle, Peter, in Bap. Cyclopædia and Bib. Brit. under his name.

CRAWDRY, Daniel. This writer's publications are dated from 1624 to 1661. He wrote against Independency, Dr. Hammons, Dr. Owen, and Schims; also a work entitled—An answer to Mr. G. Firmicus' Questions concerning the Baptising the Children of such Parents which say they believe in Jesus Christ. Lond. 1652. Bib. Brit. This author is quoted by Booth, as follows:—

"The Scriptures are not *clear*, that Infant Baptism was an Apostolical practice." Crosby's Hist. Bap. vol. 2, p. 53, Pref. Booth in Pædobaptism Examined, p. 171–172.

CARY. This author is mentioned in Bibliotheca Britannica, as publishing a work entitled---Solemn call to Baptism, 1690, 8vo.

CAREY, or CARY, Phil. author of---Reply to R. Burthegye on Infant Baptism. Lond. 1684, 12mo. Bib. Brit.

CAREY, John, born in August 1729, in Westmoreland county, Virginia; died 2nd June, 1842, in his 114th year. He was of purely African descent, free-born. His mother had been a slave, but was emancipated before his birth. In a memoir of him by Rev. O. B. Brown, of Washington, D. C., which appeared in the Baptist Memorial, published in New-York for September 1842, the writer says: "General Washington, who was born in the same county, and was two years and a half younger than John, was much pleased with him from his youth, for his energy, his fidelity, and his decision of character; traits which Washington knew how to appreciate as

well in an humble African, as in one of his own complexion; and in his earliest military campaigns, employed him as his personal servant. In this capacity, he was with General, then Colonel Washington, on the battle-field of Monongahela, on the 9th of July, 1755, when General Braddock was defeated and slain, and where Washington, by his ability and prudence, saved the wreck of the British army, and laid the foundation of his future military fame. He continued with Washington to the close of his military services in that war. When Washington was appointed commander-in-chief of the revolutionary army, the faithful John Carey accompanied him to the field, and was with him in all his military career as generalisimo of the republican forces. Sometimes he served in the ranks of the army, and sometimes he was the personal attendant of his revered General. He loved General Washington as a child loves his father; and till within a short time of his death, he would talk of scenes and battles of both the wars, with a memory as perfect as of events just past; and in such minute accordance with the records of history, as to show that he had been a close observer of the deeds of the great Washington. At the close of the revolutionary war, when taking leave of his commander, General Washington presented him one of his military coats, the same which he had worn in the seige of Yorktown, when he consumated his military glory, as a token of his approbation and esteem of the fidelity of this devoted servant and patriot. This coat, John often wore to church, till within the last fifteen years. He set a value upon it above all price, as a memento of his beloved general; and though reduced to extreme poverty, no offers of money could induce him to part with it. John was full six feet high, about the size of the general he had served, and the coat suited him quite well. He died in its possession, and the coat is quite a curiosity. It is of a coarse texture, a fair sample of the times in which it covered the greatest national chieftain that ever lived, in the person of the commander of the armies of a new republican empire, struggling for existence. It is of blue cloth with buff facings and large flat gilt buttons; in the same fashion of that in the National Institute, which he wore when he resigned his commission.

After the war, John Carey resided in Westmoreland county, Virginia, for many years, where he became a hopeful subject of divine grace, and was baptized by the late Rev. Henry Toler. He afterwards removed to Washington; and for the last twenty-eight years of his life, he has been an exemplary member of the first Baptist church in this city. His piety has never been doubted by those who knew him. He was always clear in the doctrine of salvation by the grace of God, and the Lord Jesus Christ; and as he advanced in years, that Saviour who first taught him to hope in his mercy, became more and more precious to his soul. If martial scenes which engrossed a full portion of his earlier manhood, often recurred to the memory of his declining years with enlivening interest, the manifestation of our Saviour's love, and the prospect

which it opened to him of brighter scenes than mortal vision could endure, would often kindle his soul into rapture. He retained his faculties remarkably well for his age, though infirmities of such a weight of years necessarily weakened the powers of his mind; and to the last period of his mortal life, he manifested an unshaken confidence in God his Saviour, which bore him triumphantly through the vale of death.

Since the decline of life deprived him of strength to labor, he has subsisted partly on the bounties of the benevolent, but in a great measure upon the regular allowance made him by the Church to which he belonged. The military roll in which his name stood during the revolutionary war, is believed to have been destroyed when the war office was burnt in 1801: and for want of the evidence required he was never placed on the pension list. At an early period of the late session of Congress, the Hon. G. W. Briggs, of Massachusetts, becoming acquainted with his character and condition, brought forward a joint resolution to grant him a pension for the remainder of his life, which passed the house of Representatives, but in the Senate it was lost. When that resolution was pending, the writer of this told him what Mr. Briggs was doing. He responded with a prayer, that the Lord would reward Mr. Briggs for his kindness to a poor unworthy servant of God; but, added he, "I need but little, and but for a little time." The Lord however raised him friends, and he did not suffer while he lived. He left a wife aged about threescore years and ten, who gave all the assistance he needed in his infirmity. The last Sabbath of his life he walked out and attended the public worship of God. On Monday morning he told his wife he should leave her this week, for his Lord had called him, and he should cheerfully obey the summons. Monday night, he was taken with a chill, which proved the cessation of vitality. He continued however till Friday night, when he fell asleep.

While on earth he lived obscurely great; for he glorified God in his body and spirit; in the depth of poverty he enjoyed the blessing of royalty; for God his Saviour resided with him and lived in his heart. In the confidence of faith, he realized that he was born a prince of the Kingdom of God. God was his Father; Christ his brother; angels were his ministers; and heaven was his destination. In the assurance of this hope, he lived above the world, waiting for the happy moment which should change his faith to vision, and consummate his hope in glory."

The Rev. Dr. Cone prefaced this memoir, which he requested to be transferred from the Religious Herald of Va. to the Memorial, as follows: "John Carey was received a member of the first Baptist Church, Washington City, within a few months of the time when I united with it; and having been myself engaged from 1812 to 1814, in defending our common Country against an invading foe, I could not but feel a special regard for the man who had waited upon the person of Washington, throughout the Revolutionary struggle. I rejoice to know, that John enjoyed the infinitely higher honor of waiting upon the Great Captain of our Sal-

vation, to the day of his death; who, according to his promise, brought off the old soldier at last *more than a conqueror*. Bap. Memorial, vol. 2, p. 265, 267.

CAREY, WILLIAM, D. D. This eminent man, the pioneer of modern missions, and in many respects the most wonderful man of the age, was born August 17, 1761. He was the son of a poor man, and commenced business in life himself as a shoemaker. Upon his conversion he set himself to learn the original languages of Scripture, and became the minister of a Baptist congregation in Moulton, England, supporting himself at first by his trade and then by teaching a school.

Yet with him was the germ of a new age! As he became more acquainted with the condition of the various nations of the earth, by reading the narratives of voyagers and travellers, he felt great concern for the state of the heathen.

He now longed to commence a Baptist mission. At length a friend in Birmingham told him to write on the subject, and promised ten pounds towards the expense of printing. He did so, and the pamphlet was printed. This treatise was entitled, "An Inquiry into the Obligations of Christians to use means for the Conversion of the Heathen." The profits of this work were generously given towards increasing the funds of the missionary society, which was soon afterwards formed. At this time he had gained an uncommon knowledge of Latin, Greek, Hebrew, French, Dutch, Italian, &c. evincing that wonderful facility in the acquisition of tongues, by which God had endowed him and raised him up for the great work of Bible translation. The missionary spirit continued to rise among his associated brethren, among whom were Fuller, Pearce, Ryland, Sutcliffe, &c., till, in May, 1792, he preached before the Northamptonshire association, at Nottingham, a discourse of overwhelming energy from Isa. 54 : 23, on the obligations of the church to EXPECT GREAT THINGS FROM GOD, and to ATTEMPT GREAT THINGS FOR GOD. The effect was irresistible. The association instantly resolved to prepare a plan for a Baptist missionary society. "The society was formed," says Dr. Ryland, "in Mr. Beeby Wallis' back parlor, October 2, 1792."

When the society was formed, the first questions presented were, In what part of the heathen world shall the work be commenced? and who will offer themselves as the first laborers in this untried and hazardous undertaking? The arrival of Mr. John Thomas from Hindostan, and the application by him to the society for their assistance in proclaiming the gospel in that country, decided the first point, and Mr. Carey promptly volunteering to accompany Mr. Thomas, the society was enabled to enter on the work of evangelizing the world, within a very comparatively short period after its formation.

Messrs. Carey and Thomas left England for India in 1793.

Dr. Carey came to India in a Danish ship, without obtaining the consent of the East India company. When Dr. Carey came into Bengal, therefore, it was a principal object with him to conceal himself from the knowledge of government: and for a little time he occupied himself in the cultivation of recently redeemed jungle lands near Takee, about forty miles east from Calcut-

ta; and here he was exposed to much suffering. A few months afterwards, however, he was invited by the late Mr. Udny to take charge of an indigo factory, and his colleague obtained a similar situation. Through the kindness of their employer, too, they obtained formal permission from government to continue in India. Dr. Carey continued thus situated from 1794 to the beginning of 1800; during which time he applied himself diligently to the study of the Bengalee language and, then of the Sungskrit. He translated the Scriptures into Bengalee, preached the gospel in it extensively, and supported several schools.

On the 10th of January, 1800, Dr. Carey came to Serampore, and united with Dr. Marshman, Mr. Ward, and others, lately arrived from Europe, in forming the mission which has since borne the name of this town. In the first year of his residence at Serampore, Dr. Carey's translation of the New Testament was nearly all printed; and the first Christian converts from Hindooism in Bengal were baptized. The Christian church which was then begun with a few individual believers in the gospel, has now branched into about twenty-four churches in different parts of India.

In 1801, Dr. Carey was chosen as Bengalee teacher in the newly instituted college of Fort William. He was afterwards appointed professor of Sungskrit and Mahratta, and by this means he acquired an intimacy with learned pundits from all parts of India, through whom, in the course of years, he was enabled to translate the Scriptures into all the principal languages of northern Hindostan. For the students in the college, he had to compile grammars of the languages he taught them; and after many years he completed his voluminous Bengalee dictionary. He was not less celebrated as a man of science. Botany and natural history he began to study long before he left England; and India opened to him a wide field of observation, which he examined with untiring assiduity from his first arrival until his strength utterly failed him.

As a philanthropist, Dr. Carey is entitled to a high rank. He sought and gained the prevention of infanticide at Gunga Saugur. He was amongst the first, if not the first, that engaged in seeking the abolition of suttees, and chiefly through his exertions the marquis of Wellesley left to his successors in the government of India, minutes, declaring his conviction that suttees might and ought to be abolished. Had he continued in the government he would have abolished them. Dr. Carey also took an active part in attempting the establishment of a leper hospital in Calcutta. He was the founder of the Agricultural society. And indeed scarcely any undertaking for the benefit of the country has been engaged in, of which he was not either a prime mover or a zealous promoter.

It was, however, as a Christian, a missionary, and a translator of the sacred Scriptures, that Dr. Carey shone pre-eminently. Their obligations to him in these respects the people of India have yet in a great degree to learn. They will however learn them; and future generations will arise to bless his name. All Bengalees at least may thank him for this; before his days, the

Bengalee language was unknown, and had never been reduced to grammatical rule. Pundits would not write it, and there was scarcely a book in it worth reading. It is now rich, refined, and expressive; and scholarship in it is generally sought both by natives and foreigners, and to Dr. Carey and the pundits whom he employed, and whose labors he directed, the change is principally owing.

Of the extent of his labors in the great work of enabling every member of the family of man to read in his own tongue the wonderful works of God, some idea may be formed when we state, that the Serampore press, in supplying which with various versions of the sacred Scriptures he was the chief instrument, has issued not less than 212,000 volumes of the divine word in forty different languages, embracing the vernacular tongues of 270,000,000 of human beings; besides the circulation of above seventy tracts, translated by the Serampore missionaries into nine different languages; the publication of a Bengalee newspaper, which has taken a powerful and most beneficial hold of the minds of the natives; and a great many other works, interesting alike to the oriental scholar, and to the friends of Christian missions.

In prospect of his approaching end, the good man often said to his beloved friends around him, when anxiously inquiring the state of his mind, in the prospect of this event, "I have no raptures, but I have no fears; for the cross and atonement of Christ are my all-sufficient ground of hope and joy."

He died June 9, 1834, full of years. and honor, and happiness. His last articulate breath was that of fervent praise and prayer. A well-written history of his life would include the whole history of modern benevolent enterprise. *Ryland's Life of Fuller; Sumacher Durpun of Calcutta; Boston Recorder; S. S. Journal.* Enc. Rel. Knol.

CAREY, FELIX, son of Dr. William Carey the missionary, was born in 1786; assisted his father in his pious labors in Bengal; and died at Serampore, in 1822. Among his works were, a Grammar and Dictionary of the Burman Language, unfortunately lost at sea in 1812; a Pali Grammar; and other philological productions. *Davenport.*

CAMERON. Author of—The Evidence for Infant Baptism Examined. Another English Baptist mentioned by Benedict, p. 207.

CASWELL. Author of—Baptism considered, in relation to a future age. Another Baptist, of whom nothing more is now known to us. Benedict, p. 207.

CARTWRIGHT, JOSEPH, successor in the pastoral office at Snow's-fields to Mr. Charlton, noticed in article Charlton, Thomas, p. 117. It is intimated that he sought to leave the Baptists and unite with the Church of England, but failing to succeed, set up a separate church where he read the service; but this is incredible from all analogous history, that he should have been refused conformity to the Church, since no hint is given of any thing against his character. Wilson's Hist. Dissent. Churches, vol. 4, p. 284.

CHAMBERLIN, JOHN, an English Baptist, author of The Constitution, Order, and Discipline of the New Testament Church, pp. 143,

1820. This gentleman was a missionary to India, and re-wrote and re-published the edition noted with a preface by Rev. Mr. Ivimey. Benedict, p. 207, with a preface by Rev. Mr. Ivimey. Benedict, p. 207.

CRAWFORD, Alex., a Baptist, author of Believer-immersion as opposed to unbeliever sprinkling. In two essays, 1, on the Abrahamic Covenant, 2, on Christian Baptism; to which are added three letters to Mr. Ross, of Picton, containing strictures on his first letter to Mr. Elder of Annapolis. By Alexander Crawford, Prince Edward's Island, Nova Scotia, 8vo. pp. 135, 1827. This earliest of Baptist writers in Nova Scotia was forced into authorship in self-defence against the attacks of Rev. Messrs. Ross, Munro, Jackson, and others. Benedict, p. 218.

CRAWLEY, A., D. D., A Baptist writer on Baptism, who since presides over the Baptist College of Nova Scotia. He wrote in reply to Rev. W. Elder. Mr. Gray against Crawley, and Tupper in reply to Gray. Benedict, p. 250, 251.

CHASE, Rev. J., a Baptist, Author of a Sermon, On the Design of Baptism. Benedict, p. 253.

CRANE, W. Carey, author of a tract entitled, A Collection of arguments and opinions on the subject of Baptism. Montgomery, Ala.

CHARLTON, Thomas, a Baptist minister of England "who had been a Methodist preacher, and was very popular; during the former part of his ministry, he used a surplice, and read the church prayers; but these after a time, he dropt, and embracing the sentiments of the Baptists, was baptized by Mr. Hughes, about 1772. After this, he still continued his ministry at Snow's fields, Southwark, till removed by death, Dec. 19, 1774, in the 34th year of his age. His funeral sermon was preached by Mr. Towers, and afterwards published, together with an oration at his interment, and contains a particular account of his dying experience, and religious character. Mr. Charlton is said to have been a very valuable and useful minister in his station, and is respectfully noticed by Mr. Toplady, as the means of awakening his aged father. (Toplady's Posthumous Works, p. 119.) Mr. Charlton published a sermon on the death of the Rev. John Hughes, preached at Jewin-st. June, 1773. Wilson's Hist. Dissent. Churches, vol. 4, p. 283, 284.

CLAYTON, John, is mentioned by Walter Wilson as pastor of Shad Thames General Baptist Church, Southwark, England, 1681, and as dying about the close of the Revolution, pastor of Fair-street General Baptist Church, when it met at Dock-head, Southwark, 1688. Wilson's Hist. Dissent. Churches, vol. 4, p. 257, 343.

CRAPS, John, a Baptist, author of A Concise View of Christian Baptism. By Rev. John Craps: London, 12mo. pp. 12, 1840. Benedict, p. 41.

CHARNOCK, Stephen, a Nonconformist Pædobaptist of London, born 1628; died 1680. Author of several discourses of the Existence and Attributes of God. Lond. 1682. fol. Works. Lond. 1684, 2 vols. fol. Two discourses, viz: of Man's Enmity to God; and of the Salvation of Sinners. Published by Edward Veel, 1699, 8vo. This author says, "'Tis part of God's sovereignty to be the interpreter, as well as the maker of his own laws; as it is a

right inherent in the legislative power among men, so that it is an *invasion of his right* to fasten a sense upon his declared will, which doth not naturally flow from the words. For to put any interpretation according to our pleasure upon divine as well as human laws, is virtual usurpation of His power; because if laws may be interpreted according to our humors, the power of the law would be more in the interpreter than in the legislator. (Of Man's Enmity to God, p. 98.) Elsewhere he says: "They must be evasions past understanding, that can hold water against a divine order.

God never gave power to any man to change his ordinances, or to *dispense* with them. (Works, vol. 2 p. 753, 773, 774. 1st Ed.) Again: "The laws of God, who is *summa ratio* are partly founded on the truest reasons, though every one of them may not be so clear to us. Therefore, they that make any *alteration* in his precepts, either dogmatically or practically, controul his wisdom and charge him with folly. When men will observe one part of his law and not *another;* pick and choose where they please; hence it is, that sinners are called *fools* in Scripture. 'Tis certainly inexcusable folly to contradict undeniable and infallible wisdom. If infinite prudence hath framed the law, why is not every part of it observed? If it were not made with the best wisdom, why is any thing of it observed." (On Man's Enmity to God, p. 112, 113.) "To prescribe any thing (in religious worship,) which God hath not commanded, though he hath *not* forbidden it; it is such an *invasion of his prerogative*, that he hath punished it with a remarkable judgment. Lev. x. 1. (Ibid. ut supra p. 97.) "God *seals* no more than he *promises*, nor in any other manner than as he promises. He promises only to *faith*, and therefore only *seals* to faith. Covenant graces therefore must be *possest* and *acted*, before covenant blessings *can be ratified to us.*" (Works vol. 2 p. 781. 1st Ed.) Upon John iii. 5, *Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God.* He makes a most lucid and scriptural exegesis: "All the difficulty lies in that expression, of *water*. Some, as the Papists, understand it of the elementary water of Baptism; and from this place exclude all children, dying without baptism from salvation. 'Tis strange that, when all agree that the birth here spoken of is *spiritual* and metaphorical, that the water here should be natural. None could be saved, unless baptized, if this were meant of baptism. As, if these words, *except you eat of the flesh of the son of man, and drink his blood, ye have no life in you*, were meant of the supper, none could be saved unless they did partake of it. Baptism was not *then* instituted, as a standing sacrament in the Christian Church. "The institution of it," (we should say *formally*) "we find not till after Christ's resurrection. For he discourseth of that which was of *present* necessity. 'Tis strange that our Saviour should speak to Nicodemus of the necessity of baptism, before he had informed him of the mysteries of the gospel, whereof 'tis a seal. To speak of a seal, before he speaks of that which is sealed by it, is not congruous." ('Tis no seal on God's part, if it be on man's.)

"For the sacraments being founded upon the doctrine on which they depend, to begin by a sacrament the instruction of a man, is to begin a building by the tiles and rafters, before you lay a foundation; and against the order exprest by our Saviour to the apostles, which puts teaching before baptizing, and was always practised in the primitive times, and is to this day in all Christian Churches, to the adult and grown up. Those that understand it of the baptismal water, and so make that of absolute necessity, do by another assertion accuse their own exposition of falsity. For they say, that the baptism of *blood* supplies the want of water, which cannot be if the baptism of water were to be understood in this place, and so absolutely necessary. 'Tis *water* that is exprest, and *blood* is not water. A *martyr* dying unbaptized, must be damned, and can not enter into the kingdom of heaven, if this place be meant of the water of baptism. It may also be observed, that Christ in the progress of his discourse, makes no more mention of *water*, but of the *Spirit* (*that which is born of the Spirit is Spirit*:) not born of *water* and the Spirit to the new birth. And since Christ mentions it positively, that *he that is born of the Spirit is Spirit*; will it be said, that if any be born of the *Spirit*, without water, he is still but *flesh*? water then is not to be taken mystically—by *water* and the *Spirit*, are signified one and the same thing; the similitude of water, showing the cleansing and regenerating virtues of the Spirit; as *fire*, and the *Spirit*, are put together, to signify the refining quality the Spirit hath, as fire hath power to separate the dross from the good metal. Fire and the Spirit, i.e. a Spirit of fire, of the force and efficacy of fire." (Works, vol. 2, pp. 2, 3. 2d. Ed.) See also Booth, pp. 34, 159, 167, 176, 313, 323, 354, and p. 356, where Booth concurs in that last quotation "baptism is not intended by the term water." John iii. 5, and we indorse the sentiment.

CAJETAN, or CAJETANUS, Cardinal. His proper name was Thomas de Vio, but he took that of Cajetan, from Cajeta, the town of Naples, where he was born, 1469; he died 1534. He wrote in defence of popery against the Lutherans, several works on various subjects, and commentaries. All his writings entitled, Opuscula Omnia, etc., were published. Ludg. 1562, in 3 vols. His comment in Sacram Scripturam, Ludg. 1639, 3 vols. fol. This work contains several others, the titles of which we omit, referring to Biblioth. Britann. and register his testimony:

"*We are buried with him by baptism into death.* By our burying he declares our death, from the ceremony of baptism; because he who is baptized, is *put under the water*, and by this bears a likeness of him that was *buried*, who is put under the earth. Now because none are buried but dead men, from this very thing we are buried in baptism, we are assimilated to Christ, when he was buried." Ad. Rom. vi. 4, quoted in Henry Lawrence's Treatise of Baptism, pp. 71, 72. Booth, p. 59. "Christ ascended out of the water; therefore he was baptized by John, not by *sprinkling*, or pouring water upon him, but by *immersion*." Ad. Matt. iii. 16. Lawrence as above,

chap. 5, pp. 62, 63. Booth, p. 80.

CALOVIUS, Abraham, a Lutheran divine, born 1612; died 1686. His works in 12 vols. were published at Wittemberg, 1654. This included, Socinismus Profligatus, xxix. Disputationibus Wittemb. 1652, 4to. He is simply worthy of mention, as of all his cotemporaries, the least candid and most splenetic whenever he comes to write of baptismal questions, taking the ground of the most ultra Popish Pædobaptist. See work above, p. 878.

CHAMBERLON, Peter, D. D., author of—Master Blackwell's Sea of Absurdity concerning Sprinkling calmly driven back, by Peter Chamberlon. London, 1652, 4to.

CAMERON, John, a Scotch divine, born at Glasgow, 1580; died 1625, was educated at the University in his native city. His works were published in folio at Geneva, 1642—1658. Some of his writings were in English, some in French, and others in Latin. Among other books he published—Prælectiones in selectiora quædam loco Novi Testamenti una cum Tractatu de Ecclesia, et nonnullis miscellaniis opusculis. Salmur. 1626—1628, 30 vols. 4to. This work is quoted by Pool and Booth as follows:

"How were the Israelites baptized in the cloud and in the sea? for they were neither *dipped* in the sea, nor *wetted* by the cloud?" It is remarkable that in the Old Testament the term baptism is not applied to this transaction, but Paul borrowed from the Christian institution the term baptism as indicating the hiding of the Israelites by the cloud and sea on all sides. He says, μαθητευσατε, is to *teach* those things that pertain to religion." Again: "*Else were your children unclean, but now are they holy.* This holiness of which the apostle speaks, is not opposed to that impurity which by nature properly agrees to all, on account of Adam's offence; but to that impurity of which believing wives were apprehensive, from their cohabiting with unbelieving husbands." Upon the passages Cameron and Pool quoted by Booth, pp. 76, 316, 376, Pædobaptism Examined.

CAVE, William, D. D., Canon of Windsor, a very learned English divine, was born at Leicestershire, 1637; died 1713. It would be interesting to notice all of his works, the first of which were—Primitive Christianity, or the Religion of the ancient Christians; in three parts. Lond. 1672, 1673, 1675, 1702, 1714, 8vo. 1677, 2 vols. fol. Tabalæ Ecclesiasticæ. Lond. 1674, 4to. Hamb. 1676. Antiquitates Apostolicæ, and various others. Upon the subject involved in the baptismal controversy, he may be cited:

"The party to be baptized was wholly immerged, or put under water; whereby they did more *notably* and *significantly* express the three great ends and effects of baptism."

"The party to be baptized was wholly *immerged*, or put under water, which was the *constant and universal custom* of those times," &c.

"As in *immersion* there are in a manner three several acts, *the putting a person into the water, his abiding there for a litle time, and his rising up again;* so by these were represented Christ's *death*,

burial, and *resurrection;* and in conformity thereunto, *our dying unto sin, the destruction of its power and our resurrection to a new course of life.* By the persons being put into water was *lively represented* the putting off the body of the sins of the flesh, and being washed from the filth and pollution of them. By his abode under it, which was a kind of burial in the water, his entering into a new state of death, or mortification, like as Christ remained for some time under the state or power of death. Therefore as many as are baptized into Christ, are said to be baptized into his death, and to be buried with him by baptism into death; that the old man being crucified with him, the body of sin might be destroyed, that henceforth he might not serve sin, for that he is dead, is freed from sin, as the apostle clearly explains the meaning of this rite. And then by his *emersion*, or rising up out of the water, was signified his entering upon a new course of life, differing from that he lived before; that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life." Primitive Christianity, Part 1, chap. x. pp. 203, 204. Edit. 6. Booth, pp. 58, 92, 129. Bib. Brit.

CHAMIER, or CHAMIERUS, Daniel, an eminent French Protestant divine, born in Dauphiny, and killed by a cannon ball, at the seige of Montaubon, 1621. His principal work was entitled—Catholica Panstratia, or the wars of the Lord, in which the controversy between Protestants and Roman Catholics is learnedly handled. This body of controversy was published at Geneva, 1626, 4 vols. fol., under the care of Turretin, professor of divinity. An abridgement of it was published in the same city, in 1643, 1 vol. fol., by Frederick Spanheim, the father. He also wrote, La Confusion des Disputes Papistes. Genev. 1600, 8vo. Œcumenico Pontifice, libri vi. Gen. 1601, 8vo. Corpus Theologicum, Sive Loci Communes. Genev. 1653. In this first work above noticed, he says:

"Immersion of the whole body was used *from the beginning*, which expresseth the force of the word *baptize;* whence John baptized in a river. It was afterwards changed into *sprinkling;* though it is uncertain when, or by whom, it commenced." Liber v. chap. 3. Booth, p. 97, Bib. Brit.

CAMERARIUS, Joachim, born at Bamberg, 1500; died at Leipsic, 1575, a most learned and voluminous writer. Author of—Comment. in Novum Testamentum. Cant. 1642, fol. The same in English. Lond. 1616, 8vo. This work is quoted by Pool and Booth on Matt. iii. 6, as follows: "*And were baptized.* That is, they were immersed into water." Pool in his Synopsis on the passage cites him as does Booth in conjunction with the author named in the next article.

CASTALIO, or CASTELLIO, Sebastian, born 1515; died 1563. He was professor of Greek at Basil, an intimate friend of Calvin, and of authors the most learned. He wrote a Greek Poem on the Life of John the Baptist, and a Paraphrase on the prophecy of Jonah, in Latin verse, entitled---Jonas Propheta Heroico Carmine descriptus, Latine; cum Vita Joannis Baptistæ Carmine Græco. Basil, 1545.

Edin. 1696, 8vo. His Latin Translation of the Bible begun at Geneva, in 1542, was published at Basil, 1551, which he dedicated to Edward VI. of England. 2d Edit. 1554, 1556. He translated various classics, and wrote several works of critical erudition, and is quoted as in preceding article with Camerarius by Pool and Booth on the passage Matt. iii. 6. "*And were baptized.* That is, they were immersed." Two better witnesses of the philological meaning of *baptize* need not be sought.

CALVIN, John, the Reformer, was born at Nayon, in Picardy, July 10, 1509; died May 27, 1564. Of such authors notice is taken only of whatever concerns Baptists, whom he opposed as bitterly as he did Papists, Infidels, or Pagans, as the titles of some of his works evince, one of which runs thus: A Short Instruction for to arme all good Christian people against the pestiferous errours of the common Secte of Anabaptists. Lond. 1549, 8vo. He wrote also---Consensio de Re Sacramentaria inter J. Calvinum et Ministros Ecclesiæ Tigurinæ. Lond. 1552, 8vo. A Faithful and most Godly Treatise concerning the most Sacred Sacrament, 8vo. Translated from the French of Petit Traite de la Saincte Cene de nostre Seigneur Jesus Christ, 1545. Secunda Defensio piæ et orthodoxæ de Sacramentis Fidei contra Joachimi Westphali Calumnias. Ex. Off. Typ. Joannis Crispini, 1556, 8vo. Without enumerating the long catalogue of his works, a few quotations will be introduced with citations of his particular work from which each is made. He says·

"The word *baptize* signifies to *immerse*; and the rite of immersion was observed by the ancient Church." Institutes. Christ. Relig. L. iv. C. xv. § 20.

"Here we perceive how baptism was administered among the *ancients*; for they immersed the whole body in water. Now it is the prevailing practice for a minister only to *sprinkle* the body or head." Comment. in Acts viii. 38.

"Because Christ requires *teaching* before baptizing, and will have believers only admitted to baptism; baptism does not seem to be rightly administered, except faith precede. Under this pretence, the Anabaptists have loudly clamored against Pædobaptism." In Harm. Evang. Comment. in Matt. xxxiii. 19.

"Luke commends the pious zeal of the Jailor, because he dedicated his whole house to the Lord; in which also the grace of God illustriously appeared, because it suddenly brought the whole family to a pious consent." Comment. in Acts xvi. 33.

CHAMBERS, Ephraim, born in Kendaly, resided chiefly in London; died 1740; a most ingenious author of---Cyclopædia, or General Dictionary of Arts and Sciences, containing the definition of the terms, and an account of the things signified thereby. Lond. 1728, 1738, 1739, 1741, 1746, 2 vols. fol. After the edition of 1746 the work was greatly enlarged, first by Mr. Scott and Dr. Hill, afterwards by Dr. Rees. Lond. 1785, 4 vols. fol. It was published in 418 numbers, at 6d. each. In this edition the Supplement, which was published Lond. 1753, 2 vols. fol., and modern improvements, were incorporated in one alphabet.

In the 7th edition, Art. Bap-

tism, Mr. Chambers says: "In the primitive times, this ceremony, (baptism) was performed by *immersion;* as it is this day in the Oriental Churches, according to the original signification of the words." "It appears that in the primitive times *none* were baptized but *adults.*" In *Art.* ANABAPTISTS, he represents the German Baptists thus: ".What they chiefly supported their doctrine on was, those words of our Saviour; *He that believes and is baptized shall be saved,* Mark xvi. 16. As none but adults are capable of *believing,* they argued, that no others are capable of *baptism,* especially as there is *no passage* in all the New Testament, where the baptism of infants is clearly enjoined. Calvin and other writers against them, are *pretty much embarassed* to answer this argument; and are obliged to have recourse to tradition and the primitive church."

CARSON, ALEXANDER, LL.D., born at Artrae, twelve miles from Tubbermore, in the north of Ireland; died 24th August, 1844, aged 68, at Belfast, after a ministry of 50 years at Tubbermore, where he was buried, Rev. G. C. Moore his pupil preaching the funeral sermon. Among his earlier writings was a work on "The figures of speech, in which, says his memoir, "he developed the self-evident principles in the philosophy of language by the aid of which he has since been able to clear his way through the sophistries that had entangled and obscured the imagery of scripture. This work has been a standard one on the subject of which it treats." Here perhaps as well as in any other connection may be added the list of his works, as follows:

1. Reasons for separating from the Synod of Ulster, two editions. 2. Remarks on a late pastoral address, from the Ministers of the Synod of Ulster. 3. A Reply to Mr. Brown's Vindication of the Presbyterian Form of Church Goverment, in which the order of the Apostolic Churches is defended. This book is in our possession. It is an 8vo of 500 pages, and excepting only the author's peculiarities is unanswerable by Presbyterians. 4. An Answer to Mr. Ewing's Attempt towards a Statement of the Doctrine of Scripture respecting some disputed points concerning Constitution, Government, Worship and Discipline of the Church of Christ. 5. Remarks on the Miracles of Prince Hokenlohe, two editions. 6. A View of the Day of Judgment as delineated in the Scriptures. 7. Strictures on the Letter of J. K. L., entitled, "A Vindication of the Religious and Civil Principles of the Irish Catholics, addressed to the Lord Lieutenant of Ireland." 8. A Letter to the Right Hon. W. C. Plunkett, on the Cavan Reformation. 9. The Right and Duty of all men to read the Scriptures. 10. A Treatise on the Figures of Speech, noticed above. 11. Review of the Rev. Dr. J. Pye Smith's Defence of Dr. Haffner's Preface to the Bible, and of his denial of part of the Canon, and of the full Inspiration of the Holy Scriptures. 12. The incompetency of the Rev. Professor Lee of Cambridge, for Translating, or correcting Translations of the Holy Scriptures, proved and illustrated in a criticism on his "Remarks on Dr. Henderson's Appeal to the Bible Society." 13. Answer to the Letter of the Rev. Professor Lee, in

reply to the Proof and Illustration of his incompetency for Translating or correcting Translations of the Holy Scriptures. 14. Reply to Dr. Drommond on the Trinity. 15. Answer to the article in the Edinburgh Presbyterian Review, on Mr. Carson's Refutation of Mr. Ewing and Dr. Wardlaw on Baptism, showing the incompetency and ignorance of the Reviewer. 16. Refutation of the Review in the Christian Guardian for January, 1832, of Mr. Carson's work on the Inspiration of the Scriptures. 17. Review of the Rev. Mr. Brown's work on Baptism. 18. Review of the Discussion on the Unitarian Controversy, between Rev. John Scott Porter and Rev. D. Bagot, A. M., held in Belfast, April 1834. 19. Defence of the Review of Mr. Brown's work on Baptism. 20. Providence, as unfolded in the Book of Esther, 18mo. 21. The God of Providence the God of the Bible, and the Truth of the Gospel proved from the Peculiarities of its Progress, and from the character of God as manifested in the atonement, in a Letter to Richard Carlisle, 18mo. 3 editions. 22. Transubstantiation Subversive of the foundations of human belief, and therefore incapable of Proof, 18mo. 3 editions. 23. Theories of Inspiration, by Dr. Pye Smith, Dr. Dick, and Bishop Wilson, examined and refuted, and the verbal Inspiration of the Scriptures proved, 18mo. 24. Refutation of Dr. Henderson's doctrine in his late work on divine Inspiration, with a critical discussion on 2d Tim. iii. 16. 18mo. 25. Examination of the principles of Biblical Interpretation of Ernesti, Ammon, Stuart, and other Philologists, pp. 258, 18mo. 26. Review of Dr. John Brown of Edinburgh, on the Law of Christ respecting Civil obedience, especially in the payment of tribute, 18mo. 27. The Knowledge of Jesus Christ the most excellent of the Sciences, p. 317, 18mo. 3 editions. 28. Letters to the author of an article in the Edinburgh Review, on Evangelical Preaching, 8vo. 29. History of Providence, as manifested in Scripture, or Tracts from Scripture illustrative of the Government of God; with a Defence of the Doctrine of Providence and an Examination of the Philosophy of Dr. Thomas Brown, on that Subject, 18mo. 30. Unitarian Mystery; or, Reply to Mr. Carmichael's Strictures on Mr. Carson's views of Inspiration, 8vo. 31. Reply to Remarks on Mr. Carson's Treatise on Baptism contained in a note in Mr. Bickersteth's late work on the same subject, 8vo. 32. Baptism not Purification, in Reply to President Beecher. 33. Letter to Dr. Maclay, or the Reply of the British and Foreign Bible Society, to the Memorial of the Committee of the Baptist Union. 34. Incompetency of Dr. Henderson as an Umpire on the Philology of the word Baptism, proved from the unsoundness and extravagance of the Principles of Interpretation, implied in his letter to Mr. Brandam with reference to that question.

"You will be able," says Rev. Mr. Moore, in a letter from Tubbermore to Dr. Maclay of New-York, dated Sept. 27, 1844, soon after Dr. Carson's decease: "You will be able in some measure, to calculate the loss which the Churches of Christ have sustained, when I tell you of what he intended to accomplish.

After the death of his beloved and excellent wife, he told me that he never intended to take another holiday in this world." "I will," said he, "leave them all for heaven." At another time, he said, "My head is full of books; I will write on till I empty myself." One book which he intended to write was—A Treatise on the Atonement. Would that he had been spared to execute it. But God's purposes must be fulfilled. The eyes of all the Presbyterians of this country, with a part of the Scotch Church, as well as many of other denominations, were on him for some time, expecting this work. At length be consented to satisfy their wishes. He had the subject thoroughly studied—the plan formed—authors read—notes taken—and the book itself all but written. When lo! he was not, for God took him. He intended also to write a book, *on the best mode of teaching the churches.* He thought ministers in general lamentably deficient in this matter. When I think of all he designed to do, and which he could do so well, I am almost overwhelmed with sorrow. You will be glad to learn that he has left a good deal behind him yet unpublished. He had just completed a work on '*the Characteristic Style of Scripture*,' showing its purity, simplicity, and sublimity, and contrasting the God of the Bible, as therein displayed, with the gods of the heathen as described by their poets. He has also left Commentaries on the Epistles to the Galatians, and to the Hebrews, with many smaller articles."

Mr. Carson's course at the University of Glasgow, while a student, indicated his future career of learning, popularity, and usefulness. As he graduated with the first honour in a large class, among whom were Wardlaw of Glasgow, and Brown of Langton, who also became distinguished as Doctors of Divinity, and in replies to whom part of his works were addressed. He must have graduated and entered the ministry young, as the author of his memoir says that he died at the age of 68 years, after a ministry of nearly 50 years in Tubbermore, which would make him about 18 when he began to preach. He began his ministerial career as a Presbyterian, and as his judgment began to be matured, and his investigations of Scripture developed to his mind the model of the New Testament ecclesiastical institution, he had the decision of character, independence of spirit, and sufficient moral honesty, and courage to renounce Presbyterianism, and to secede from the Synod of Ulster, publishing his reasons as we have seen in the title of the first work on the list of his publications. His meeting-house was vacated by him and the first communion with his separate church consisting at first of sixteen persons, was celebrated in a grove. Some of his flock soon became Baptists, and he also was baptized and established a Baptist Church. At first his old friends forsook him, except a few of the more humble, pious, and honest poor, but at his death his church consisted of about five hundred members, the most learned in the Scriptures as a church in general, of any church in the British empire. They generally possessed the martyr spirit of Dr. Carson's wife, whose wealthy Presbyterian father urged upon his son-in-law

and daughter that they must starve, and that he would abandon them and their children when their calamity should befall them as the result of their becoming Baptists, she said, "Father, God feeds the young ravens as they cry unto him; and I cannot believe, that while we are striving to do his will, he will let the young Carsons starve." "He was peculiarly happy in his family," says his biographer. "His wife was truly a companion and helper, cheering him on in his toils, sustaining him in his trials, and taking upon herself the entire management of his domestic concerns. She was also useful to him in his studies, by finding the quotations he required, and reading them while he wrote. She has gone to the world of spirits a little before him. He was exceedingly careful to train up his children in the nurture and admonition of the Lord. He conducted their education himself, and experienced the liberal fulfilment of the divine promise, that those who have been early educated in the fear of God, will not, in after years, depart from it. His was a happiness that falls to the lot of few parents. He lived to see all his children, thirteen in number, converted to God, and openly confessing their faith in Christ, by following him into the baptismal grave. He was also called to experience the sorrows of a father and the joys of a Christian, in the happy death of some of them. His son, Dr. Carson of Coleraine, died of brain fever, just as he was about to be ordained to the pastoral office, and only two weeks after he had written a memoir of his two sisters, who were removed within a short time of each other, by consumption. They departed in the triumphs of faith. One of them, when expiring, said, "Father, grieve not for me, I am only going before." It was even so! Father, mother, son, daughter, have now united in their hallelujahs before the throne of God and the Lamb. For such mercy bestowed on fallen humanity, let God have all the praise!"

To extend this article would scarcely be consonant with the plan of this work, but some additional facts can not well be omitted, in justice to the memory of this great light of Israel. The author of his memoir says: "What shall I say of such a man? For the last fifty years or more he was never known to be idle one day. He laboured hard for knowledge. What shall I say of him as a scholar and critic? Viewed in this light, he was above either praise or censure. The grand peculiarity of his mind was *critical acumen.* He always saw to the bottom of any subject he undertook to handle. The foundations of his reasonings were laid, either in self-evident truths, or in explicit statements from the Holy Scriptures; while his honesty of heart would not allow him to deviate a single iota from truth, to accomplish any sectarian object. What shall I say of him as a Christian? Only this, that with all his classical, philological, and philosophical acquirements, he had especially learned the humility of his lowly Master. With the colossal statue of a giant, he possessed the meekness and simplicity of a child. May we all in this respect imitate his example. What shall I say of him as a theologian and a minis-

ter? Nothing. Let his works and his church speak for him. May I not safely challenge the world to produce such a church? In knowledge and understanding of the Scriptures, its members could teach many a minister. And is it possible that such a man should ever be forgotten? Never, till the last trumpet sounds. In our Gazetteer under Tubbermore, his church will be noticed. See his Memoir prefixed to his work on Baptism. Ed. Am. Bap. Pub. Soc. Philad. 1848. This Memoir deserves to be published in a separate standard book, and, upon the whole, is the best published by that society, although it has issued numerous biographies and memoirs. It would be interesting to notice Dr. Carson's connection with the English Baptist Missionary, Bible Society, and Educational enterprises, which will be reserved for its appropriate department.

CARTER, Robert Esq., once a member of the Virginia Executive Council, and on that account, commonly called counsellor Carter, was baptized by Mr. Lunsford, shortly after he began to preach in these parts. He was one of the richest men in the State of Virginia, having, as many say, seven or eight hundred negroes, besides immense bodies of land, &c. But being a man naturally of an unstable disposition, and falling in with certain Arminian writings, he fully embraced their doctrines. Had he stopped here, he might have still continued in the Baptist Society, though not so happy as before. But, alas! there are so many wrong roads in religious pursuits, that when a man once gets wrong, it is impossible to foresee where he will stop. From the Arminian errors, Mr. Carter fell into the chimerical whims of Swedenborg. When he first heard of the books of that singular author, he made very light of them; but upon reading them, having a mind naturally fond of specious novelty, he fully embraced the whole of that absurd system, and was, of course, excluded from the Baptists. He was now as zealous for the New Jerusalem Church, as he had been formerly for the Baptists. He moved to Baltimore, in order to find a preacher and a society of his own sentiments, and expended large sums of money to have Swedenborg's writings republished. He continued orderly in moral conduct, and died a few years since, after having lived to a considerable age. *Baptist Library.*

CAMPBELL, Alexander. Author of the following works: 1, Debate on Baptism, between himself and Rev. Mr. Walker, a Secession Presbyterian. 1820. 3d Ed. with Strictures on Dr. Ralston, and an Appendix on the Covenants. 1822. His Debate with Rev. W. L. Macalla, a Presbyterian minister. 1823. His Christian Baptist, begun as a monthly, 1823; continued seven years, and stereotyped in one volume, 600 pp. 8vo. Cincinnati. His Millenial Harbinger, a monthly, continued now twenty years. Several editions of a version of the English New Testament, compiled by him from Drs. Campbell, Macknight, and Doddridge, have been published by Fisher & Son. Wheeling, Va. Also, several editions of a Hymn Book. Besides his Debates on Infidelity with Robert Owen, of Scotland, and on Baptism with Dr.

Rice, of the Presbyterian Church, he has published Christianity Restored; the same under the title of The Christian System; several editions. Also, Infidelity Refuted by Infidels; a work on Sprinkling; Tracts for the People, stereotyped, and other less considerable works.

He and his father, Thomas Campbell, emigrated from Scotland early in the beginning of the present century, as Presbyterian Ministers, and settled in Buffaloe, Washington Co., Pa.; and afterwards at Bethany, Brooke Co., Va., a few miles from Buffaloe. In 1812 they were immersed, joined Baptist Churches, which, in 1813, united with Redstone Baptist Association, of which Alexander Campbell was clerk. Afterwards his church united with Western Reserve Baptist Association. The tendencies of the Messrs. Campbell to become Reformers, were developed in 1808 or 1809, and in 1823 assumed a distinctive form, which, in respect to the efficacy of Baptism, is analogous to Puseyism, but unlike it in any other particular, more resembling those of the Scotch Baptists. It is our business simply to note the titles of his works. In another connection, under Art. Bethany, in our Gazetteer, we may devote an article to him and his Reformation, as also Art. Bethany College.

CRAIG, Elijah was one of the first converts to the Baptist preaching in Virginia. When Mr. Samuel Harris came and preached an experience of grace in Pittsylvania, he found his heart could testify to the truth of it, having some time previously experienced a change which he had not viewed as conversion, but only the encouragement of Heaven to go on seeking. He was now so strengthened, that in conjunction with certain young converts in his neighborhood, who were of the Regular Baptists, he undertook to exhort, &c., and to hold little meetings in the neighborhood. His tobacco-house was their chapel. Being most of them laboring men, they used to labor all day, and hold meetings almost every night at each other's houses, and on Sundays at the above mentioned tobacco-house. By these little prayer and exhortation meetings, great numbers were awakened and several converted.

Mr. Craig was one of the constituents of the Upper Spottsylvania church: he was also one of those who were afterwards dismissed from it, to form the church on Blue Run, over which he was soon afterwards ordained pastor. He was certainly a great blessing to Blue Run church: for under his care they flourished. He was accounted a preacher of considerable talents for that day; which, united to his zeal, honored him with the attention of his persecutors. They sent the sheriff and posse after him when at his plough. He was taken and carried before the magistrates of Culpepper. They, without hearing arguments, *pro* or *con*, ordered him to jail; at court, he with others was arraigned. One of the lawyers told the court, they had better discharge them; for that oppressing them, would rather advance than retard them. He said they were like a bed of chamomile, the more they were trod, the more they would spread. The court thought otherwise, and were determined to imprison them. Some of the court were of opinion,

that they ought to be confined in a close dungeon; but the majority were for giving them the bounds. After staying there one month, preaching to all who came, he gave bond for good behavior and came out. He was also confined in Orange jail at another time.

He was a preacher of usefulness for many years after he commenced; but finally falling too much into land speculations, his ministry was greatly hindered. In 1786 he moved to Kentucky, where, continuing his land speculations, that bewildering pursuit, which has ruined the reputation and usefulness of so many in Kentucky and elsewhere, he became obnoxious to the church, and was excommunicated in 1791. How long he stayed out is not known. He was, however, restored, and continued in the church until the year 1808, when he died.

He was naturally of a censorious temper; and always seemed better pleased to find out the faults, than the virtues of mankind. This, however, so long as he was warm in religion, was checked by a superior principle; but after he declined in his religious exercises, and became a land speculator, he could seldom be pleased. As good a proof as any that can be named, of this peevish temper, may be gathered from two pamphlets, his only writings that have ever been published. In the one, he undertook to prove that stationed preachers or pastors of churches are precluded by scriptures, from receiving any compensation for their services. In this pamphlet, he takes so many opportunities to condemn preachers for being money-seekers, that it would seem the main design of the publication was, to indulge a fault-finding temper. His other pamphlet was a personal phillipic against Jacob Creath, on account of some private dispute between Creath and a Mr. Lewis; the former the pastor, and the latter, one of the principal members of the Town-Fork church, in the neighborhood of Lexington. Without saying any thing about the merits of the case, or the provocation given by Mr. Creath, candor compels us to say, that no provocation can justify the style of this pamphlet. It is written with a pen dipped in poison. The Baptists are a free people; and every one in these matters, says and does that which seemeth right in his own eyes; but it is to be hoped, that the present, nor any other generation, will ever witness another publication, written in the style and temper of the above pamphlet; and that, too, by one Baptist preacher against another. *Baptist Library.*

CAMPBELL, Jesse H., of Twiggs County, Georgia, author of Georgia Baptists: Historical and Biographical. Richmond: H. K. Ellyson. 1847.

CARTLEDGE, Samuel, was born in North Carolina, on Pedee, in June, 1750. His father removed to Columbia county, (or rather to that portion now so called,) about 1763. He was deeply convicted under the exhortation given by Mrs. Marshall, (wife of Daniel Marshall,) in 1771, when her husband was arrested for preaching in St. Paul's parish, and was baptized by him in 1777. He was deacon of Kiokee church some years, and was present at the constitution of Fishing creek church, in 1783, and of the Georgia Association in 1785. He commenced preaching about

1789, was ordained by A. Marshall and S. Walker, and soon removed to South Carolina, where he was pastor of Plumb Branch church about half a century. Mr. Cartledge visited Columbia county in 1843 on horseback, and preached as usual; but in starting for home was thrown from his horse, and so much injured as to survive but a short time. He was ninety-three years of age and had been in the ministry over fifty years.

Dr. Cartledge, who arrested Daniel Marshall and took him to Augusta for trial, was afterwards baptized by Mr. Marshall, and lived many years with him in church relations. How will grace subdue our enmity, and make friends of the bitterest enemies! This is the province of the glorious gospel. Sin separates the strongest friendships; but grace unites in bonds of affection that nothing can sunder. What a pleasing sight it must have been to the spectators on the banks of the Kiokee, when he who had formerly laid his hands on the minister of salvation, saying, "You are my prisoner," was now led gently into the baptismal waters by that same minister, and buried in the name of the Trinity, in the hope of a blessed resurrection! Many a tear no doubt fell on that occasion, when the meek preacher was repaying his persecutor with good will, and trying to help him on towards heaven. *Campbell's Georgia Baptists.*

CHASTAIN. For biographies of this Virginia Baptist Minister, also of Nathaniel Chambles, Jeremiah Chandler, Rufus Chandler, Eleazar Clay, Richard Claybrook, and Lewis Craig, see Taylor's Lives of Virginia Baptist Ministers.

CHALMERS, Thomas, D. D., L. L. D., Professor of Theology in the University of Edinburgh, and Corresponding Member of the Royal Institute of France. As this great Scotch Presbyterian departed this life so recently, and the knowledge of himself and his works is so fresh in the public mind of christendom, it is simply appropriate to quote his testimony, in his Lectures on the Epistle of Paul, the Apostle, to the Romans, New-York Ed. 1848, where he says, in Lecture xxx. Rom. vi. 3, 4: "The original meaning of the word baptism is *immersion*, and though we regard it as a point of indifferency, whether the ordinance so named be performed in this way, or by sprinkling, yet we doubt not that from the prevalent style of the administration in the Apostles' days, was by *an actual submerging* of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism—even immersion under the surface of the ground, whence he soon emerged again by His resurrection. We, by being baptised into this death, are conceived to have made a similar translation. In the act of descending under the water, to have resigned an old life, and in the act of ascending, to emerge into a second, or new, life—along the course of which it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being that we had formerly; and a strenuous prosecution of that holiness, which should begin with the first moment that we were ushered into

our present being, and be perpetuated, and make progress toward the perfection of full and ripened immortality." p. 152. Elsewhere his testimony to the piety, learning, talent, and religious enterprise of his cotemporary British Baptists, will be introduced.

CALLAWAY, FRANCIS, SEN., removed from Bedford, Va., to Wilkes county, Georgia, and then to Pendleton, S. C. He began to preach in 1795, and settled himself in Franklin county in 1805. Was pastor of Hunter's creek, Ga. and of Liberty and Clark's creek, S. C. His son, Rev. Francis Callaway, Jr., was moderator of the Sarepta Association, and also of Liberty Association, Alabama. He is one of the most devoted and useful preachers in the Southern States. *Campbell's Georgia Baptists.*

CLAY, JOSEPH, Rev. and Hon. The author has been at much trouble in endeavoring to obtain such an account of this great and good man, as he would feel warranted in placing before the public, and as would occupy a conspicuous place in this work. Most of those to whom he has applied have failed to come to his assistance. He would mention with gratitude, as an exception to this remark, *Honorable John M. Berrien*, to whom he is mainly indebted for the following brief, but deeply interesting account.

Mr. Clay was a native Georgian, and was born in the city of Savannah, August 16, 1764. Mr. Berrien says, "I knew him well; he was the friend of my father, and my legal preceptor. At his own request, I lived in his family in the country, while engaged in the prosecution of my law studies, and had therefore an opportunity of knowing and appreciating his many virtues. He was descended from one of the oldest and most respectable families in our State, and was himself possessed of talents of the highest order. He was liberally educated, and received the first honor in the class of which he was a member, at the college of Princeton, where he graduated. When many years afterwards, (Mr. Berrien continues,) I became a student of that institution and a member of the Diosophic Society, with which he also had been associated, his name was still cherished with affectionate regard, and the records of the society bore testimony to the estimation in which he had been held, while at Princeton. Returning to Georgia, he entered upon the study of the law, and having been admitted to the bar, soon rose to the highest eminence in his profession. He was particularly distinguished as an advocate, and especially in criminal cases. I remember even at this distance of time, and with as vivid a recollection as if it were an occurrence of yesterday, the effect produced by a speech of his, in a case of this description. It is the only instance in my life, in which I have seen, in its whole extent and resistless influence, *the power of eloquence.* So far as my observation extended, there was not a single individual in a crowded auditory, who could command his feelings. At the commencement of the trial, the popular feeling was strongly excited against the accused, but an instant acquittal was the result; and when the trial was ended, men wondered at

the means by which such result had been accomplished.

"Mr. Clay was a leading member of the convention which formed the present constitution of Georgia. The original draught was carefully prepared by him in his retirement, but the convention met in times of high party excitement, from the then recent controversy about the sale of our western lands, commonly denominated the Yazoo lands, and the plan of government, submitted by Mr. Clay, received various modifications, which diminished its value.

"Mr. Clay was called from his retirement, (in what precise year I do not recollect,) to fill the office of district judge of the United States for the district of Georgia, and presided in that court for several years, with distinguished ability and with universal approbation. But he was destined, in the providence of God, to a higher sphere of action. Mr. Clay had always been a moral man. His disposition was peculiarly amiable, and he was distinguished by a warm and active benevolence. These, combined with his social qualities, made him an object of universal affection and respect in the community in which he lived. If any one of that community had been requested to point to a man of blameless conduct, *he* would have been designated. He alone did not concur in this judgment. While he was yet actively engaged in his judicial duties, the subject of religion presented itself to his mind and engrossed his thoughts. He became deeply impressed with a sense of his own unworthiness, and was happily enabled to seek and to find relief in the atoning blood of the Redeemer. He labored, for a considerable time, under great mental depression; but when at length he was enabled to discern the path of duty, he did not hesitate to pursue it. He resigned his judicial office, and devoted himself to the ministry, with a persuasive eloquence, but yet more, with a sincere, and humble but ardent piety, which was, I trust, by the blessing of God, efficient in the salvation of many souls. In concluding this hurried and very imperfect sketch, I can only add, that among those with whom it has been my fortune to be associated in life, he stands pre-eminently distinguished for his talents, his virtues, and his piety; and that his affection, his kindness, and his counsels, are among my most valued recollections."

It is with singular pleasure the author records the above testimony of *Georgia's most distinguished son*, concerning one of the most gifted men ever connected with our denomination in this country.

From other sources, the following additional facts have been gathered. It was under the ministry of Dr. Holcombe, that Mr. Clay was converted, and by him was baptized. He was brought up under Episcopal influence, and, even after he professed hope in Christ, was much perplexed on the subject of baptism. At one time he was conversing with the elder Fuller, of Beaufort, on the subject, and came to the conclusion that he would throw aside all books except the Bible, and search that only. His pædobaptist friends drew the very natural inference, "Then he'll be a Baptist." So it turned out; for he was baptized and li-

censed in 1802, at Savannah, and ordained in 1804 by Messrs. Furman, Cook, and Holcombe.

He preached in most of the cities of the United States, and finally settled in Boston, the successor of Rev. Dr. Stillman. But his race was short, having died in that city, January 11, 1811. Mr. Clay was a ripe scholar, a profound jurist, a persuasive orator, a refined gentleman, an humble christian. His family connexions are numerous and highly respectable. The *Rev. Joseph Clay Styles*, a Presbyterian minister, "whose good report is in all the churches," (now pastor of a church in Richmond, Virginia,) is a nephew of Mr. Clay. —*Georgia Baptists.*

CHEYNE, George, M. D. A very learned and celebrated physician and most voluminous author. He published among other works —An essay on Health and Long Life, Lond. 1725, 8vo., in which, pp. 100-101, he says:—"I cannot forbear recommending cold bathing, and I cannot sufficiently admire how it should ever come into such disuse, especially among Christians, when commanded by the greatest law-giver that ever was, under the direction of God's Holy Spirit, to his chosen people, and perpetuated to us in the *immersion at Baptism* by the same Spirit, who with infinite wisdom, in this, as in everything else that regards the temporal felicity of his creatures, combines their duty with their happiness." See Booth, p. 159. It is indeed singular that all medical professors and practitioners in all ages, nations, climates and seasons, recommend bathing in cold water, which is found to be not only pleasant, but beneficial to the greatest invalids; and how many object to immersion as a Christian institute, that it hazards the health and life?

CLEAVER, Robert. A Pædobaptist author of several works; in some of which his name is associated in the title with William Flinde, and in others with the name of John Dod. See Dod, John, and in Bib. Brit. Articles Cleaver and Dod. A work entitled, The Patrimony of Christian Children, by Dod and Cleaver, was published in Lond. 1624. See Hanbury's Memorials.

CLEVELAND, John. A Pædobaptist author of—A Treatise on Infant Baptism. Ipswich, Mass., 1784.

CLEVELAND, John, A native of Virginia, settled himself in Pendleton district, South Carolina, in 1782, on Tugalo river, near the Georgia line. He was instrumental in originating the Chaugie church during the next year. In 1815 this church reports to the association one hundred and fifty-five baptized; total two hundred and sixty-five. Mr. Cleveland did not reside in our State, but his labors were abundant among the churches of the Tugalo Association, most of which were located in Georgia. At the session of 1819, were four aged patriarchal ministers, whose heads were whitened with the snows of fourscore winters, viz: *John Cleveland*, Dozier Thornton, John White, and Francis Callaway, Sr. Mr. Cleveland died soon after.—*Campbell's Georgia Baptists.*

CICERO, Marcus Tullius. It might seem quite singular that the name of this celebrated Roman orator and poet, should stand at the head of an article in this work,

who died 43 years before the Christian era, in his 64th year. In a catalogue of his works, and their various editions and translations, which would fill not less than twelve pages of this work, we find printed with his works —Per Baptismam de Tortis, editions 1479, 1481, 1482, 1487, with commentaries on it, and various other editions at Venice, Paris, Oxford, Lond., &c. Something may be proved from this work on the literal and figurative meaning of Baptism in its Latinized use. Bib. Brit.

CHIDLEY, SAMUEL. A Pædobaptist author. Of his works, one was entitled—The Separatists Answer to the Anabaptists' Arguments concerning Baptism, Lond. 1651, 4to. Bib. Brit.

CHILES, JAMES. A minister of the Separate Baptists, first in Virginia and then in South Carolina. Previous to his conversion he was exceeding wild, profane, and addicted to fighting and gambling. He was eccentric, and inclined to be superstitious even after he entered the ministry. By his instrumentality however, the gospel was first introduced into Blue Run, and also Albemarle county, Virginia, where his labors were very successful. He also planted a Church in South Carolina. The manner of his death was remarkable. He seems to have been overwhelmed with melancholy on account of severe misfortunes in his temporal affairs, and in apparent health, went to a house and told the lady that he had received divine evidence that he had come there to die that day, which really occurred. Thus ended the life of a most unpolished but useful minister. See Baptist Library, vol. 1, p. 291.

CHILTON, RICHARD. Author of—Some Observations on a small pamphlet, published by the Rev. Mr. John Lewis, of Margate; entitled, A Vindication of the Ancient Britains, and the Pighards of Bohemia from the False Accusation of being Anabaptists, &c. Lond. 1748, 8vo. Bib. Brit.

COLEYNE. ARCHBISHOP OF. One incumbent of these dignitaries is represented as author of—Institution of Baptism. Lond. 8vo. No date is given. Bib. Brit.

COCCEIUS, or COCK, JOHN, Professor of Hebrew at Rheims, where he was born, 1603; died 1669. He published numerous learned and critical works in Latin, chiefly biblical, and among them one entitled—De Fœdere et Testamento Dei Cum Homine Disputationes. xlvii. Frank. 1648, 12mo; and—Summa Doctrinæ, de Fœdere et Testamento Dei. Ludg. Bat. 8vo. Genevæ, 1655, 4to, which is quoted as follows, c. vi. § 209: "We are buried with him by Baptism into death. Rom. vi. 3. 4, 5. We are Baptised into death, by which the servitude of sin is laid aside, and thus a seal of our communion with him is bestowed on us, that we may be considered as *buried* with him. In baptism there is a resemblance of our Lord's death." "The sacraments, properly speaking, were instituted for believers, and given to them, Rom. vii., that is, for those '*who hunger and thirst after righteousness.*'" In cap. xii. 352, he says: "*Except a man be born of the water and the Spirit*, that is, by the imputation of the merit of Christ, and the power of the

Holy Spirit." Booth, pp. 62, 183, 356.

CORVINUS, ANTHONY. Author of De miserabili Monasteriensium Anabaptistarum, obsidione, excidio, memorabilibus rebus tempore obsidionis in urbe gestis, Epistola. Viteb. 1536, 4to. Basil, 1541, 8vo. Arg. 1548. Bib. Brit. Benedict, p. 264, quotes us as dating this work, Wittemb. 1526, which is an error, perhaps typographical.

COLLINS, WILLIAM, was co-pastor of a Baptist Church in Lond. in connexion with Dr. Nehemiah Coxe. After obtaining the esteem of Busby, young Collins travelled in France and Italy, and on returning to his own country, rejected every offer that was made him to join the establishment, "for it was conscience, not honor, that made him a dissenter." In his funeral sermon, which was printed in London in 1702, it is said, that having set apart a day of fasting and prayer, in order to seek divine aid as to the disposal of himself in the exercise of the ministry, on that very evening he received an invitation to settle as a pastor, from a church which lay in that part of London called Petty France. The coincidence made a favorable impression on his mind, and a connexion was formed which continued to his death. The foregoing is copied from Hague's Church Transplanted, appendix; pp. 160-161. Walter Wilson says: "We know nothing more of this person, than that he published a small volume of sermons, six in number, and that he was settled in Petticoat-Lane in 1748. His successor was Thomas Davis." This must have been the same William Collins.

COLLINS, HERCULES, Author of —Antidote to the Prevalency of Anabaptism. Lond. 1673, 4to. 2. A Discourse on Job iii. 17-19. Lond. 1684, 4to. 3. The Antidote proved a Counterfeit, or error detected, and Believer's Baptism Vindicated. Lond. 1693. 4. The Temple Repaired; a Sermon on 2 Tim. ii. 15. Lond. 1702, 8vo. Bib. Brit. From the titles of the first and third of the above works, it would seem that Mr. Collins was first a Pædobaptist, and subsequently, a Baptist. Mr. Benedict omits all of the foregoing, but gives the following: 5. Believers' Baptism from Heaven and of Divine Institution; Infant Baptism from earth and of human Institution. In answer to Mr. John Wells' work entitled Baptism Anatomised, in which he says of the Baptists, "their baptism is not from heaven, but will-worship, being received from one Mr. Smyth, who baptized himself," &c. 1691. Benedict, 159.

CONRIUS, FLORENTINE, a native Irishman, author of—De Statu Parvulorum sine Baptismo decedentium, Lon. 1624, 4to. Paris, 1641. Bib. Brit.

COLLINGES, or COLLINGS, JOHN. A non-conformist of England, died 1690. He was a voluminous writer, and published—The Improveableness of Water-Baptism; in a Discourse concerning the gravity and seriousness of the action, and the usefulness of its sound institution. Lond. 1681, 4to. Bib. Brit.

COOKE, P. Author of—History of Anabaptism. Massachusetts, 1846. An inconsiderable work, not very creditable to its Pædobaptist author. Benedict, page 926, note.

COOK, JOSEPH. Mr. Cook was born of pious parents in the city of Bath, Somersetshire, England, and called by divine grace in the early part of his life, under the ministry of the late celebrated and much esteemed Rev. George Whitefield, at the chapel of the late Countess Dowager of Huntingdon, at Bath. Mr. Whitefield was exceedingly kind to him, and often took him out with him in his carriage to converse with him about divine things. As he very soon gave clear evidence, not only of a sound conversion, but also that he had ministerial gifts, Lady Huntingdon, who had a great regard for him, which continued to her dying day, sent him in the nineteenth year of his age, to her college at Treveca, in Brecknockshire, South Wales. Here he applied himself closely to his studies, and made considerable improvement. He was much esteemed by his tutors and fellow-students, being of a good obliging temper; but what most endeared him was his lively, spiritual turn of mind, and his readiness to help and comfort any who were in trouble. His very first excursion in the villages to exercise his gifts, the Lord owned, so that he preached with acceptance and success.

In September, 1771, Lady Huntingdon received a sensible anonymous letter, requesting her to send a minister to Margate, in the Isle of Thanet, describing it as a licentious place, particularly at the watering season. She made known the contents of it to one of her senior students, Mr. William Aldridge, and gave him the liberty of choosing any student he pleased in the college to accompany and assist him in this important work. He fixed upon Mr. Cook, who cordially approved of the design. Preparations, therefore, were made for the journey, and after taking an affectionate leave of all the college, attended with many hearty prayers for their safety and prosperity, they proceeded to the place of action. Being utterly unknown to any person at Margate, they began to preach out of doors. Many attended and not in vain. Several were savingly wrought upon, and turned from the error of their ways, while old professors were stirred up, who seemed to have settled upon their lees; and now these itinerants preached not only at Margate, but at many other places in the Isle of Thanet.

About this time, many persons in Dover, not satisfied with Mr. Wesley's ministers and doctrine, having left his meeting, and assembled in a private room for exhortation and prayer, sent a very pressing invitation to Messrs. Aldridge and Cook, which they accepted. The former preached at Dover for the first time, in the market place, on a Sabbath day, but met with great opposition. A Presbyterian meeting-house, which had been shut up for a considerable time, was therefore procured by the persons who had given them the invitation, in which Mr. Aldridge and his colleague ever afterwards preached, while they continued at Dover. It was now agreed on by all parties, that Messrs. Aldridge and Cook should supply Margate and Dover constantly, and change every week: accordingly Mr. Cook came to Dover, and preached on the next Tuesday evening. His first text was Heb.

ii. 3, "How shall we escape if we neglect so great salvation." Many attended, and were much struck at the sight of such a youth, who delivered his discourse extempore, which was a new thing to most of them. This sermon, was, he believes, peculiarly blessed to Mr. Atwood, now one of the Baptist ministers at Falkstone in Kent, so that he was obliged to say, "Here is a man that has told me all things that ever I did: surely he is a servant of Christ." Mr. Cook continued to supply Dover in his turn, for some time, and was remarkably useful in winning souls to Christ. Mr. Cook and Mr. Aldridge preached occasionally at Deal; and at Falkstone their word was signally blessed to many, several of whom afterwards joined the Baptist interest, and one of them became a deacon in Mr. Atwood's church.

Two years after, the students were called in from all parts of the country to the college in Wales, to form a mission for North America, as very pleasing and encouraging letters had been received by Lady Huntingdon, desiring her to send faithful and zealous ministers thither. She therefore willingly entered into the plan, laying the whole of it before the students, with her earnest request that they would take the same into mature consideration, and especially make it a matter of prayer; and that then, those who saw their way clear to go, would declare it. At length, Mr. Cook, with others, freely offered themselves for this service, came up to London, and related their views of this work before many thousands in the tabernacle. [illegible] an account of which was printed. After taking a very affecting farewell, they embarked for America, with the Rev. Mr. Percy, who afterwards returned and had a meeting house at Woolwich in Kent.

However, the ship was detained in the Downs by contrary wind. Mr. Cook, being so near, wished to see his friends at Dover once more. He went therefore unexpectedly, and preached a lecture, which was remarkably owned. Several of his fellow-students also went the next Sabbath to Dover to preach. A fair and brisk gale sprung up in the night; the ship sailed, and they were all left behind. Two of them remained in England, Mr. Henry Mead, a minister now belonging to the establishment, in London, and Mr. William White, since deceased. Mr. Cook, with the rest, were yet determined on the voyage, and prosecuted the plan. On their arrival in America, as they had all preached in England, and considered themselves authorized to do so upon their general plan, they travelled about the country, and preached with much acceptance among serious Christians of every denomination, but particularly among the Baptists, whom he found in a lively state of religion at that time. Though these students, were commonly considered as belonging to the Episcopal church, then the established religion of the southern colonies, and seemed fond to keep up this idea among the populace, yet they generally appeared pleased with the company and conversation of the Baptists; and the most of them gave it to be understood, that they had received convictions [illegible]

of the Baptists' distinguishing sentiments, which, by one or two of the students, was represented to have arisen from the introduction of a young man of Baptist principles into the Countess' seminary at Wales, whose arguments had made so great an impression on the minds of the students, that her ladyship thought proper to discard him. Mr. Cook, however, kept himself considerably reserved, and more at a distance from the Baptist churches than the rest. Messrs. Hill and Cosson, after fully professing Baptist sentiments in their conversation among the Baptists, joined the Presbyterians. Mr. Roberts, who had professed the same in a letter to one of the Baptist ministers, united himself with a respectable congregation of Independents in Georgia; and, on some misunderstanding arising, left off preaching, took a commission in the army, rose to the rank of lieutenant-colonel, and died. Mr. Lewis Richards for a while suppressed his convictions, and engaged in a parish, as a candidate for the rectorship, but some time after united himself to the Baptist church at the High Hills of Santee, was baptized by the Rev. Mr. Furman, and is now a pastor of the Baptist church in Baltimore, Maryland.

Mr. Cook had obtained the office of a parish, but on his marriage with a young lady, Miss Elizabeth Bulline, of Baptist parents, then dead, at the village of Dorchester, about eighteen miles from Charleston, he determined to settle there, and preach to a mixed people; in respect of religious profession, a great part of them were, and are Episcopalians; a number, the posterity of a Baptist church, which has become extinct, that once flourished under the ministry of the Rev. Isaac Chanler, a pious and eminent divine; and the remains of an Independent congregation, removed to Georgia, the same mentioned above, to which Mr. Roberts had united. With the latter, Mr. Cook formed his closest connection, preaching ordinarily in the place of worship belonging to them. The dispute between Great Britain and the colonies was now become very serious; the sword was drawn: blood had begun to deluge the field of battle, and a general concern for religious as well as civil liberty, possessed the breasts of the Americans. A temporary form of government, agreed on by South Carolina, while a reconciliation to Great Britain on equitable principles was hoped for, had continued the partial establishment, and legal support of the Church of England. This convinced the Dissenters of the necessity of uniting and making vigorous exertions for obtaining the *equal* enjoyment of all the privileges proper to a free people. For they now saw that the Episcopalians, who generally possessed the most conspicuous stations, with their usual appendages of wealth and influence, while they declaimed against the unconstitutional claims of Great Britain, and were very fond of receiving the assistance of their dissenting brethren in the national struggle, were determined to secure to themselves every exclusive and partial advantage in their power.

An invitation was now given to ministers and churches of various denominations, but principally to the Baptists, among whom the bu-

siness originated, to meet at the High Hills of Santee, at the seat of the Baptist church there, which is nearly the centre of the State, to consult their general interests. To this meeting, which was held early in 1776, came Mr. Cook, with two other of the young gentlemen mentioned above, and continued there to the next Sabbath, after the business was concluded, which being the season for the administration of the Lord's Supper in that church, divine worship was publicly attended on the two preceding days. On Saturday, Mr. Cook had an invitation to preach; and a little before service began, he took aside Mr. Hart, the minister of the Baptist church at Charleston, who had staid to assist at the solemnity, and Mr. Furman, the pastor of the church at Santee, who was then very young in the ministry, and has since succeeded Mr. Hart in Charleston, requesting their advice on a matter under which his mind labored. They were informed by him, that he had, for a considerable time, felt strong convictions respecting the propriety of believers' baptism, and its necessity in order to a universal obedience of Christ, in a becoming manner; that he had endeavored to silence his conscience, and avoid the means of conviction, during a great part of the time; but that of late he had felt such guilt and shame in reflecting on his past conduct, as compelled him to a serious consideration of the subject, with a full determination of heart to do whatever appeared to be the will of God; and that the result of this investigation was the most satisfactory evidence in favor of what he had so long thought to be his duty. This, with the forcible application to his mind of Annanias' address to Paul, "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord," made him anxious to comply with his duty without delay, especially as a favorable opportunity then offered. "I have only to add, gentlemen," concluded he, "that I should be glad of your advice, whether to embrace the ordinance immediately, or defer it to be administered among the people where I live; and if I submit to it immediately, seeing my sentiments and intention have been hitherto unknown to the public, whether it would be proper to make Annanias' address to St. Paul, just now mentioned, and from which I have felt so much conviction, the subject of the discourse I am about to deliver, and just in the light I now behold it, as it applies to myself? This, I confess, is the dictate of my own mind, and I would not wish to act unadvisedly."

The ministers were both of opinion, that it would be best not to delay the administration, and that it was proper he should follow the dictate of his own mind respecting the subject and method of preaching proposed. He preached accordingly, to the surprise and conviction of many, and was the next day baptized by the pastor of that church, the Rev. Mr. Furman, after satisfying the church respecting his acquaintance with experimental religion; and on farther consideration, having enjoyed his visits before, and being fully satisfied with his ministerial qualifications, they began to contemplate

his ordination. He was accordingly ordained a few days after by Mr. Hart and Mr. Furman. A vacancy having taken place in the church of Euhaw, by the death of an excellent divine, the Rev. Francis Pelot, Mr. Cook soon received a call to take the pastoral care of it, which he accepted, and preached there without interruption for some time; but the invasion of the State taking place, and his exposed situation near the sea-coast, having already subjected him to losses and distress, he removed to an interior part of the country, where he continued to the conclusion of the war, but suffered anew in the ravages of the State by the troops under Lord Cornwallis and other commanders, so that when he returned to the Euhaw, on the commencement of the peace, he was reduced to a state of poverty. Previous to his leaving Euhaw, he had lost his first wife, and married a second; some circumstances attending this marriage, gave displeasure to a number of his friends, and himself acknowledged he was chargeable with imprudence in the transaction, for which he was sorry.

Hitherto nothing very considerable had appeared in Mr. Cook's ministry in America, towards promoting the kingdom of Christ; but on his return to his church, having passed through some humbling scenes, and entered more fully into the Gospel spirit, he labored with much success. The church had been greatly reduced before he took charge of it, and at his return was almost become extinct; yet it pleased God, by his ministry, to add a pleasing number to it in a few years. The account of additions, by baptism, presented to the association for the five last years of his life, was seventy-eight; many of these are persons of real worth and respectability.

In the September of 1790, he wrote a letter to Mr. Rippon, of London, in which he gave a pleasing account of the believing Negro church at Savannah, and then added, "My sphere of action is great, having two congregations to regard, at a considerable distance from each other, exclusive of this where I reside; as, also, friendly visits to pay to sister churches, and societies of other denominations, who are destitute of ministers, frequently riding under a scorching sun, with a fever, twenty miles in a morning, and then preach afterwards. Our brethren in England have scarcely any idea of what hardships we struggle with who travel to propagate the Gospel. I have been in a very poor state of health for two months, but it has not prevented an attention to the duties of my station. O, what a blessing is health! We cannot be too thankful for it."

This good man had now almost finished his course. The circumstances of his dissolution may be collected from a letter, written by one of his dear friends, of which the following is an extract:

"To the Rev. Mr. Rippon, London.

"*Euhaw*, S. C., Oct. 4, 1790.

"Rev. Sir: I could have wished a more agreeable event than the present had been the occasion of my address to you; but when I consider I am fulfilling the promise made to the Rev. Mr. Cook, of this place, now with God, it

seems to afford a kind of melancholy pleasure. About ten weeks before his decease, he returned in the middle of a sultry day, from preaching to a congregation, about twenty miles from hence, complaining of feverish symptoms, with a dry cough, a tightness of the breast, and great lassitude; notwithstanding which, he relaxed not his labors. In this state he continued until two weeks before his exit, when he delivered his last sermon from Eph. i. 6. 'To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.' He was then so weak, that I feared he would not be able to proceed, but he was greatly supported and much engaged. He reminded the congregation of the truths he had taught, assured them he felt acquitted of the blood of all men, having fully declared the counsel of God in his ministry. He pathetically addressed himself to his hearers of every age, rank and station, confident, as he told them, that this was to be the last sermon they were ever to hear from him; and then concluded with a solemn farewell. The succeeding Sabbath he was to have preached on St. Helena Island.

"On Thursday following, the symptoms began to be so alarming, that I feared he would not continue long. He desired me to read to him the 324th hymn in your selection, entitled, The Christian remembering all the way the Lord has led him. Some time after, he assured me, he died in the firm belief of the doctrines he had preached, and requested I would write to his friends in England. He sent for Mr. Bealer, an amiable man, and deacon of his church, since dead, and consulted with him about the interests of his church, particularly about obtaining a successor to the pastoral office; and as the following Sabbath was sacramental season, when he was assured the ordinance would be administered by his brethren in the ministry, who were to be present on the occasion, he said, 'Next Sabbath, when you are feasting below, I shall be at the banquet above.' He fixed upon the place of his interment, and requested that the Rev. Mr. (now Dr.) Furman should preach his funeral sermon from 2d Tim. i. 12. 'For I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.' From this time he inclined to be silent, and seemed engaged in secret prayer. On Friday, he was rather easier; and on Saturday morning, he joined in prayer with the Rev. Mr. (now Dr.) Holcombe of Philadelphia, who came to assist at an ordination. About noon he grew worse. Dr. Morse, one of the members of his church, who attended him in the last stages of his illness, writes thus, in a letter to a friend, concerning the last day of Mr. Cook's life. 'Mr. Cook appeared to me to have a heart fully resigned to the will of God: some time before his death, he told me that his whole hope of eternal redemption was built on the sure foundation-stone, Jesus Christ; but I do not feel, said he, that great comfort and joy I have often experienced, and which I felt twelve or fourteen days ago, as noted in my diary.'"

Visible tokens of dissolution in-

ducing a friend to ask if he should pray with him; he gave assent, and, at the conclusion audibly said Amen; after which, he spoke no more intelligibly, but continued struggling with the last enemy till half past three, Lord's day morning, Sept. 26, 1790, when he was released from all his labors, leaving a disconsolate widow under great affliction; an only child, a son by his first wife, about fifteen years of age, in whom all his earthly hopes seem to centre, as he possessed a love of religion, with a thirst for learning, [this son, Joseph B. Cook, was afterwards educated at Providence College, R. I., and is now a respectable minister in South Carolina,] and a church, almost every member of which looked to him as a common father in Christ. His remains were interred the same evening, immediately after the administration of the sacrament, when a very tender and animated exhortation, to an audience dissolved in tears, was delivered at the grave, by Dr. Holcombe, who succeeded him in the charge of the church. The funeral sermon, by Dr. Furman, was not delivered for a considerable time after, owing partly to the distance of eighty miles, and partly to several unavoidable hindrances. Mrs. Cook survived her husband but a few weeks, being taken off by a short and severe illness. Mr. Cook was of middle stature, and slender make, but had acquired a degree of corpulency a few years before his death. His mental powers were good, and had received improvement by an acquaintance with the liberal arts and sciences, though his education had not been completed. His conversation was free and engaging. As a preacher, he was zealous, orthodox and experimental. He spoke with animation and much fervor: though his talent lay so much in the persuasive, that at the end of his sermon he frequently left the audience in tears. He was taken from his labors at a time when his character had arisen to considerable eminence, and a spacious field of usefulness was opening all around him, and at a time when he was greatly endeared to his people. He was a little in advance of forty years at the time of his death.—*Baptist Library.*

COOKE, William, minister of Wrexal, England, and author of 1. An answer to a treatise, entitled The Vanity of Childish Baptism, with a Discussion of the Question concerning Dipping. Lond. 1644, 4to. 2. The Front uncovered for Infant Baptism. Lond. 1651, 4to. Bib. Brit.

COSIN, or COSINS, John, D. D., born at Norwich, England, 1594; died 1672, Bishop of Durham. He published—A Letter to Mr. Cordel, in the case of Lay Baptism and Dissenters' Baptism. 1650. Also, several learned works on Transubstantiation and other subjects; one in Latin. Bib. Brit.

CONSTANTIN, Robert, Professor of Belles Lettres in the University of Caen, was born in 1502, died in 1605, aged 103. Besides other works, he has left a Lexicon, Greek and Latin, 1562, Geneva, 1592, 2 vols. fol., with the alteration of the title page only. Genev. 1607. Leyd. 1637. The second is the best, from which Booth quotes as follows: "Βαπτισμος, baptism; the act of dying, that is, of *plunging*." Edit. 1592, Booth, p. 28.

CONNOR, WILSON, was born in Marlborough district, South Carolina, July 7, 1768, and at about twenty-one years of age engaged in the ministry among the Methodists. About 1773, having become dissatisfied with the doctrine and discipline of that society, he was baptized at Cheraw, by Joshua Lewis, and was ordained as a Baptist minister in Effingham county, Georgia, in 1803, by Rev. Messrs. Peacock, Brewer, and Cook. The next year he was excluded from the Great Ogechee church, and remained in a backslidden state for several years. He was eighteen years justice of the inferior court in Montgomery county. He was likewise a member of the legislature from the same county. He was at length turned from his backslidings, in the exercise of hearty repentance, and was restored to the church and the ministry. In his latter days his ministry was signally blessed. Many souls were added unto the Lord through his instrumentality. He was a warm and successful advocate of the temperance cause, and of all similar institutions. He was principally occupied in itinerant service, to which he was much devoted. It may be said in truth that the *entire State* was his mission-field. In thirteen years he travelled over thirty-five thousand miles. For a time he acted as domestic missionary, under the patronage of the Georgia Baptist Convention, and then as an agent of the board of trustees of Mercer University.

His person was commanding—frame large, though neither tall nor corpulent—dark complexion, with black eyes, deeply set—his voice more the rumbling of distant thunder than any thing else. Those who ever heard him never forgot the sound. He appeared to take great pleasure in preaching, and was frequently heard to express the desire "that the last act of his life might be to preach the gospel, and then be permitted to die in the pulpit." His wish, in this respect, was singularly fulfilled, for in the summer of 1844, having preached with great liberty and power, in Telfair county, from the words, "Verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," he sat down and expired instantly, without the least struggle. He was then about seventy-six years old, and had been on the walls of Zion near fifty years. His descendants are quite numerous, and very respectable.—*Campbell's Georgia Baptists.*

COVERDALE, MILES, or MYLES, D. D.; born in Yorkshire, England, 1487; died 1568. He was bishop of Exeter, and a most learned and pious author; most distinguished as the author of—The Bible in Black Letter, the first English edition of the whole Bible. Lond. 1535, folio. The only other of his very numerous works belonging to this place, was entitled, Declaration of Order which the Churches in Denmark, and many other places in Germany, do use not only at the Holy Supper, but, also, at Baptism. Printed abroad, without date. 16mo. Bib. Brit.

COUCH, JOHN. Author of—Anabaptistarum Scrupuli, an Answer to a Kentish Anabaptist, made in the year 1649, Lond. 1650, 4to.

COBBET, THOMAS. Author of—Vindication of the Covenant and Church Estate of Children, and of their Right to Baptism. Lond. 1648, 4to. 2. The Civil Magistrate's Power in Matters of Religion, modestly debated; as, also, an Answer to Clerke's Pamphlet, called, Ill News from New England. Lond. 1653, 4to.; and some other works. Bib. Brit. On p. 277, Mr. Benedict locates this author in Ipswich, Massachusetts, and says Mr. Cotton notices him respectfully. Ipswich seems early to have had several writers for Pædobaptism.

COTTON, JOHN, of Boston, Massachusetts. Among his works were—1. Grounds and Ends of the Baptism of the Children of the Faithful. Lond. 1647, 4to. 2. Treatise on Baptism. Lond. 1646, 4to. 3. The Bloody Tenant Washed. Lond. 1647. Two others on the Covenants. Defence of Orders, at Boston: also, against R. Brillie, Rutherford, and, also, D. Cawdry. His other works belong not to us to notice here. Bib. Brit. Benedict notices the first work above, p. 276.

CROSBY, THOMAS, an English Baptist, author of—The History of English Baptists from the Reformation to the beginning of the reign of George I., Lond. 1738-40. 4 vols. 8vo. 2. A Brief Reply to Mr. John Lewis' History of the Rise and Progress of Anabaptism in England. Lond. 1738, 8vo. 3. The Book-keeper's Guide, Lond. 1749. In our historical department, Mr. Crosby will be more elaborately noticed. Our memoir of him has been lost, and due time is not allowed to prepare it for its proper alphabetical place.

CORNWELL, FRANCIS. An English Baptist; author of—1. Vindication of the Royal Commission of King Jesus, Matt. xviii: 18, 19, 20, compared with Mark xvi. 15, 16, against the Anti-christian Faction of Pope Innocentius III., which decreed that the Baptism of Infants should succeed Circumcision. 1644, 4to. 2. King Jesus is the Believer's Prince, Priest, and Lawgiver; or, differences between the Law and the Gospel. Lond. 1645, 12mo. 3. Gospel Repentance. Lond. 1645, 12 mo. 4. Description of the Spiritual Temple. Lond. 1646, 12 mo. 5. A Conference Mr. John Cotton held at Boston with Elders of New England. Lond. 1646, 12 mo. Bib. Brit. Benedict, p. 145, notices only the title of the first work named above, and says: "This work was dedicated to the House of Commons, and was given away at the doors of the House. This Mr. Cornwell was a man of distinction in his day. He was the subject of very severe phillippics from that inveterate opponent to the Baptists, Dr. Featley." We shall notice him again when we come to the history of the period when he flourished.

COLBY, LEWIS. As it comes within the scope of this volume to register the names and titles of works issued by all Baptist Publishers, everywhere, we insert here an incomplete list of the publications issued by Rev. Lewis Colby, who retiring from a Professorship of Theology, in Shurtcliff College, Alton, Illinois, has conferred upon the American Baptists almost as much benefit as the American Baptist Publication Society. His house in New-York, and that of

Lincoln & Edmonds, now Gould, Kendall & Lincoln, Boston, whose catalogue will be found in this work, have been the principal Baptist Publishers in America, distinctively and really such, and if there were enough of such establishments, organizations for denominational publication of Books and Tracts would be more efficient, and such private publishers and publication societies would only reciprocally aid each other. We add the list in part:

1. Sacred Melodies, designed for Conferences, Concerts, and Sabbath Schools, 32mo. 1845.

2. The Baptist Library, a republication of Standard Works, 1 vol. 8vo. 1845.

3. The Scripture Text-Book and Treasury, Scripture Texts, arranged for the use of Ministers, Sunday School Teachers, and families. In Two Parts, with Maps and Engravings. 12mo. 1846.

4. Lea; or the Baptism in Jordan. By Strauss. Translated by Mrs. Conant. 12mo. 1846.

5. Domestic Slavery, considered as a Scriptural Institution, in a Correspondence between the Rev. Richard Fuller, of Beaufort, S. C., and the Rev. Francis Wayland, of Providence, R. I. 18mo. 1846.

6. Memoir and Remains of Rev. Willard Judd. 12mo. 1846.

7. The Pastor's Hand Book, comprising selections of Scripture, arranged for various occasions of official duty; Select Formulas for the Marriage Ceremony, etc., and Rules of Business for Churches, Ecclesiastical, and other deliberate assemblies. By Rev. W. W. Everts, Pastor of Laight-st. Church, New-York. 1847.

8. Bible Manual, comprising Selections of Scriptures, arranged for various occasions of Private and Public Worship, both special and ordinary, together with Scripture Expressions of Prayer, from Matthew Henry. With an Appendix, consisting of a copious classification of Scripture Texts, presenting a Systematic View of the Doctrines and Duties of Revelation, and the Scripture Treasury, 12mo. 1847.

9. The Elements of Theology; or the Leading Topics of Christian Theology, Plainly and Scripturally set forth, with the Principles of Divine Revelation concisely stated, with Questions; for the use of Families and Bible Classes, and Seminaries of Learning. By Daniel Hascall, A. M. 18mo. 1847.

10. The Trinity and Modern Arianism. A Scriptural Defence of the Doctrine of the Trinity; or a Check to Modern Arianism, as Taught by Campbellites, Hicksites, New Lights, Universalists, and Mormons; and especially by a sect calling themselves *Christians*. By the Rev. H. Mattison. 18mo. 1847.

11. Bible Societies. A Sketch of the Origin, and some Particulars of the History of the most eminent Bible Societies, with a more detailed account of the American and Foreign. By William H. Wyckoff, author of the "Bible Questions." 1847.

12. A Pure Religion the World's only Hope. By Rev. R. W. Cushman. 18mo. 1847.

13. A General History of the Baptist Denomination in America, and other parts of the world. By David Benedict. 1848.

14. The Judson Offering; intended as a Token of Christian Sympathy with the Living, and a Memento of Christian Affection for

the Dead. Edited by John Dowling, D. D. 1848.

15. Lives of the Twelve Apostles, on the basis of an English abridgement of the Work of Cave, by R. W. Cushman. 18mo. 1848.

16. Life of Bunyan. By Rev. Ira Chase. 18mo. 1848.

17. Power of Illustration. By Rev. J. Dowling, D. D. 18mo. 1848.

18. The Christian Law of Baptism. By Rev. E. Turney. 12mo. 1848.

19. The Theological Lectures of Rev David Bogue, D. D. Edited by Rev. Joseph Samuel C. F. Frey. 1849.

20. The Unique. Very intertaining and curious. 18mo. 1849.

21. Pædobaptists not open Communists. By Rev. S. Remington. 1849.

22. Reasons for being a Baptist. By Rev. S. Remington. 1849.

23. Compendium of the Faith of the Baptists. 1849.

24. The Memoir of Mrs. Sarah B. Judson. By Emily C. Judson. 1849. Also a variety of Sunday School Books and Pamphlets.

25. The Happy Transformation; or the History of a London Apprentice. With Cuts.

26. Facts for Boys. Selected and arranged by Joseph Belcher, D. D. With Cuts.

27. Facts for Girls. Selected and arranged by Joseph Belcher, D. D. With Cuts.

28. Way for a child to be saved. With Cuts.

29. Every Day Duty. Illustrated by Sketches of Childish Character. With Cuts.

30. Sketch of my Friend's Family. By Mrs. Marshall.

31. Blossoms of Childhood.

32. My Station.

33. Visit to Nahant.

34. The House of the Thief.

35. Guilty Tongue.

36. Charles Linn; or How to Observe the Golden Rule. By Miss Emily Chubbuck.

37. The Great Secret; or How to be Happy. By the same.

38. Allen Lucas; or the Self-made Man. By the same.

39. How to be Great, Good and Happy. By the same.

40. Gambling in its Infancy and Progress. By J. H. Green.

41. Letter of Kirwan to Doctor Cote, of the Grande Ligne Mission, and Dr. Cote's Reply.

Mr. Colby has done much more for the denomination as a publisher than he could else have done in any other field of operation, and sustained himself admirably.

COMPTON, HENRY. An English clergyman; born 1632; died 1713. Among his published works were —1. Treatise on the Holy Communion. 1677. 2. Letters to his Clergy concerning Baptism; The Lord's Supper; Catechising. 1697. Bib. Brit.

COVEL, LEMUEL was, it is believed a native of the State of New York; he was sent out into the ministry by the church in Providence, Saratoga county, thirty or forty miles above Albany. He commenced his ministerial labors under great disadvantages, being both poor and illiterate; and most of his life was spent under the pressure of poverty and worldly embarrassments. But notwithstanding he was obliged to labor almost constantly for his support, such were the astonishing powers of his mind, that he became one of the most distinguished preach-

ers in the Baptist connection. His talents were far above mediocrity, his voice was clear and majestic, and his address was manly and engaging.

The doctrine of salvation by the cross, was the grand theme on which he dwelt with peculiar pleasure; and his preaching was of the most solid, perspicuous and interesting kind. He lived the religion he professed, and exemplified by his conduct, the rules he laid down for others. As an itinerant preacher, his zeal and success was equalled by few, and perhaps exceeded by none among the American preachers. Missionary concerns lay near his heart; and in every thing pertaining to them, he seems to have been a kindred spirit to the famous Pearce of Birmingham.

He travelled much among the churches in New-York and New England, and had often explored new and destitute regions. A little while before his death, the church in Cheshire, with which John Leland [this eminent servant of Christ, died at North Adams, Mass., aged eighty-six years,] is connected, had settled him as their pastor, had assumed the debts in which misfortunes had involved him, and his prospects for comfort and usefulness were never greater. As he was much inclined to travel, the church had settled him under the expectation that he would be with them but a part of the time, and the Missionary Society of Boston most gladly afforded him their patronage what time he wished to itinerate. Dark and mysterious was that Providence, which cut off, in the meridian of life, and in the midst of usefulness, this worthy man. His constitution, naturally slender, had been much impaired by frequent attacks of disease, and by his too extensive labors of various kinds; and while travelling as a missionary in Upper Canada, in October, 1806, he, after a short illness, finished his earthly course. Elders Elkanah Holmes and David Irish were at that time engaged in the same field of missionary labors; the last of whom, thus describes the mournful event of Mr. Covel's death.

"At this meeting, (that is, at Charlotteville,) I heard that my dear brother Covel was dangerously ill. I therefore concluded to leave them, and go and see him, and then return again. The attention appeared so great in many places, that I could not believe it to be my duty to leave them yet. Accordingly, on Wednesday I set out, accompanied by two brethren. We were at this time sixty miles from the place where brother Covel was sick. We rode until we came within about twenty miles, when we heard that he was dead and buried! Oh, how my poor heart felt! I was left among strangers almost three hundred miles from home, and one of the most dear and intimate friends I ever had, taken away in such an unexpected time! But the Judge of all the earth has, and will do right.

"Brother Covel has done his work, and went off in the triumphs of faith. We came to the place the next morning, and found Elder Holmes preaching his funeral sermon, and a solemn time it was. After sermon, we attended to settling brother Covel's business, and the next day set out to return to

Townsend, where we arrived the day following, and found the church met together; and when we informed them of the death of brother Covel, the whole assembly appeared to be most deeply affected. It appears that this church was the fruit of his labors in his former visits. When he was with them last year, he assisted in their constitution. I think I may truly say, that there has never been a preacher in these parts more highly and universally esteemed than he was; and a greater and more universal lamentation I never heard in any place for any man, than in Upper Canada, for him.

"But alas! he is gone. May God grant that, like Samson, he may slay more at his death, than he has done in all his life. Some of the church in Townsend, in their lamentation, would break their silence and cry out, "O, my father in the gospel!" "O, that blessed minister of Christ, who was used as God's instrument to open my eyes—shall I never see him again in this world!" We then joined and sang the third hymn of the second book of Dr. Watts, and concluded the opportunity in prayer to Almighty God, that he would sanctify this dispensation to the good of many precious souls."

Mr. Covel left a widow and five children to mourn his loss.—*Baptist Library.*

CROSSLEY, David. A Baptist minister, pastor of Curriers' Hall, London, where he was settled in 1705, and continued only a few years, and retired into the country, where he lived many years, but after his removal, little of his history is known to us. "In early life," says Walter Wilson, "he had been acquainted with the celebrated Mr. John Bunyan, and travelled into different parts of the country to propagate his religious principles. At that time he was one of the most popular preachers of the Calvinistical Baptists, and was instrumental in gathering three or four churches of that denomination, in Lancashire, and Yorkshire. Mr. Crossley lived to be very old, and kept a school in his old age. He died about the year 1743, and was reputed the largest man in the country where he resided. In the latter part of his life he maintained a correspondence with the celebrated George Whitfield." Hist. Dissent. Churches. Vol. 2, pp. 272. See Art. Curriers' Hall, in our Gazetteer for the succession of its pastors, beginning with Hanserd Knollys.

COURCY, Richard De, a native of Ireland and Vicar of St. Almond's Parish, Shrewsbury, Eng. died 1803. Among his published works are two which may be named. 1. A Letter to a Baptist Minister—a Reply to Parmenas, 1776. 2. The Rejoinder, on Baptism, 1777.

COLLENS, John. Author of—A Message from the Lord to the People called Anabaptists, Lond. 1660, 4to. Bib. Brit.

COCHLÆUS, John. This celebrated opponent of Luther and the early Reformers, was born at Nuremberg, 1479, died at Breslau, 1552, and yet he is mentioned by Mr. Benedict on the authority of Dr. Sears, as a writer against the Anabaptists in 1582. If so, this work must have been either posthumous, or not the first edition, or there may have been some other

of the same name; but this is not probable, nor would any have been more likely to write against supposed heretics, if we may judge from the titles of his works. 1. Historia Hussitarum. Basil. 1594, fol. A scarce and curious work. 2. De Actis et Scriptis Lutheri, ab anno 1517, usque ad annum 1546. Apud S. Victorem prope Moguntiam, 1549, fol. 3. Speculum circa missam. 8vo. 4. De emendanda ecclesia, 1539, 8vo., very scarce. 5. Adversus Lutheri articulos, quos in concilio generali proponendos Scripserat, necessaria et Catholica consideratio. Paris, 1562, 16mo. 6. The Broom of Johannes Cochlæus, for sweeping down the cobwebs of Morrison. This was written in defence of a tract he wrote against the marriage of Henry VIII. Bib. Brit.

COX, or COXE, BENJAMIN. An English author of—A Declaration concerning the Public Dispute about Infant Baptism, by him and others. Lond. 1645, 4to. 2. Some Mistaken Scriptures sincerely explained, in answer to one infected with Pelagian Errors. London, 1646, 4to. 3. An Appendix to a Confession of Faith. Lond. 1646, 4to. Bib. Brit.

This Baptist minister was ejected by the Act of Uniformity. Crosby, vol. I., p. 353; vol. III., p. 6.

COX, NEHEMIAH, D. D. An English Baptist, author of—A Discourse of the Covenant that God made with men before the law, wherein the covenant of circumcision is more largely handled, and the invalidity of the plea for Pædobaptism taken from thence, discovered. This was occasioned by Mr. Whitson's treatise on the subject of Infant Baptism plainly proved, written against the celebrated Thomas De Laune, 1681. Benedict, p. 157. "The following curious statement in an old handwriting," says the same author, "is in a copy of his Discourse on the Covenants," belonging to Mr. Sutcliff, of Olney. The author lived at Cranfield, a cord-winder. He was imprisoned for preaching the gospel. On his trial at the assize at Bedford, he first pleaded in Greek, and then answering in Hebrew, upon which the judge called for the indictment, and reading N. Cox, cord-winder, he wondered and declared that none could answer him. Mr. Cox insisted on his right to plead in that language, which was granted, and he was dismissed. Mr. Sutcliff says, he has various times heard the above anecdote repeated in the town and neighborhood of Bedford, and particularly with this addition, that judge would say to the counsellors, "well, the cord-winder has wound you all up gentlemen." Ibid, pp. 157. Note.

COX, F. A. D. D., L. L. D., an English Baptist minister, yet living, author of—History of English Baptist Missionary Society, from 1792 to 1842, by the Rev. F. A Cox, D. D., L. L. D., two volumes in one. Boston, published by William Damrell, No. 11, Cornhill, 1845, 8vo. pp. 318. He is also author of a work on Baptism bound up in the work on that subject by Dr. Carson, in the edition issued by the American Baptist Publication Society. See Art. CARSON. He will be noticed in our Gazetteer in connection with English Baptist Churches and Societies.

CORBLY, JOHN, was a native of Ireland; and while a boy, agreed to serve four years for his passage to Pennsylvania. When his time expired, he came to Virginia, and settled in or near Culpeper, where he became a convert to true religion, under the ministry of James Ireland. After his conversion, he became so noted, that the enemies of the cross considered him worthy of a prison. He was accordingly put into Culpeper jail, where he staid a considerable time. The exact year in which he was imprisoned, is not known; but it was probably previous to 1770; for in 1769 he was a delegate from Mountain Run church in Culpeper, to the Ketockton Association; and acted as clerk of the Association. His name does not appear on the minutes again, until 1775; when he comes as a representative of a church called Goshen, in Redstone settlement, Pennsylvania. It appears that he had removed there several years previous to this; and in conjunction with Isaac Sutton, had planted the first three or four churches in the Redstone settlement. His first wife was a Papist, and was married to him previous to his profession of religion. She proved a thorn in his side during her life. She died; and he married a most amiable woman, by whom he had several children. But how delusory is all earthly bliss! The Indians for many years, were exceedingly troublesome in the Redstone country. Mr. Corbly and his wife and children, on a Sunday morning, started to walk to the meeting-house, less than half a mile from his house. After going a small distance, it was found that his bible, which he had given his wife to carry, had been forgotten. He went back for it. On his return to overtake his family, he saw two Indians running; one of whom made a direful yell. He suspected something bad; and ran to a fort about half a mile off, and obtained assistance. When they came to the place, he found his wife killed with a tomahawk; and the infant which she had in her arms thrown across her breast, with its brains dashed out against a tree. Three of the other children were killed, and two scalped and wounded that afterwards recovered. Only one, a little girl, escaped unhurt. She was attacked, but a dog seized the Indian that was pursuing her; by which she got into the bushes and hid herself. The feelings of Mr. Corbly on this afflicting occasion, are beyond description. He fell into a melancholy state of mind; during which he could not preach, or scarcely do any thing else. Reflecting at length, that the hand of Providence was visible in the preservation of his own life, he took courage and recommenced his labors. His ministry was very effectual in that country; though thereby settled, he baptized three or four hundred persons. He was a man of great gifts; and esteemed by most persons a very pious christian. His success drew upon him the resentment of the wicked, which they vented in a very diabolical manner. A base woman accused him of making several criminal proposals to her, and offered to confirm it by a solemn oath. Although he knew it to be false, and the church did not believe it, yet he thought it

best to remain silent and not preach, until it could by some means be cleared up. They cited the woman to appear before a magistrate in order to swear her to what she affirmed; and in the meantime were earnestly engaged in prayer. When she came before the magistrate, she was taken with a trembling, and for some time remained speechless. Some wished to excuse her, and let it pass off; but Mr. Corbly insisted on her swearing, which she did, and expressly declared his innocence, and said it was a plot laid by certain persons whom she named. Thus was Mr. Corbly providentially delivered from calumny. In the time of the Whiskey Insurrection, in western Pennsylvania, under Washington's administration, Mr. Corbly was accused of taking an active part and favoring the insurgents; for which, as being a distinguished man, the government chose to make an example of him. He was seized and hastily carried to Philadelphia, which was upwards of 200 miles from his house, and there kept in prison in great affliction. His wants while in prison were benevolently supplied by Dr. Rogers, and others of his friends in Philadelphia. He was never brought to trial; and of course it can not with certainty be said whether he was accused falsely or not. He was not accused of being an insurgent himself; but of aiding and abetting those that were. If this were the case, it was certainly a very imprudent piece of business; yet considering the state of things in that country, at that time, it must be viewed by the impartial, rather as an error of the head than of the heart. He lived about seven years, after he was released from prison; during which time, he continued to occupy his talents and to do good. In 1805, he finished his course in peace. Mr. Corbly, though a good preacher, was thought to do more good out of the pulpit than in it. He generally after preaching mingled with the congregation; and by singing and pious exhortations, frequently made very serious impressions. Semple's History of Virginia Baptists, p. 428.

COVENTRY, GEORGE. Under the head of Duke-street Park General Baptist Church, Westminster, England, it is recorded by Walter Wilson that he was pastor there in Feb. 1731, but his connexion with the Park meeting-house must have been dissolved by death or otherwise, in the same year. He appears to have been in necessitous circumstances, and to have been relieved occasionally by the trustees of Prince John's estate. There was a large tomb in the ground adjoining the meeting-house, belonging to the Coventry family, but when the congregation lost their place of worship, it was destroyed with other monuments of the dead. Hist. Dissent. Churches, vol. 4, 181-182. Notices of fifteen pastors of this church will be found in their alphabetical places. For the list, see Duke-street Park, in our Gazetteer.

CLOPHENBURGIUS, JOHN, author of—Gargræna Theologiæ Anabaptisticæ, &c., Franc. 1645, 1656, 4to. 2. De Sacramentorum Christianæ Religionis Institutione. Lond. 1585, 8vo. Also other works. Bib. Brit.

COLLIER, WILLIAM. This humble and devoted servant of God was born in Scituate, Mass., Oct. 11, 1771. His father, though not a professor of religion, was much respected for his intelligence, industrious habits and strict moral integrity. His mother, happily for him, was a woman of piety, and the character which was formed under her training, furnishes one of the most delightful proofs of the influence of maternal instructions and example. To that source, under God, may be traced the peculiar simplicity of spirit and purpose, and the conscientious regard to moral obligations, which distinguished him through life. He was trained up in the way he should go, and when he was old he did not depart from it.

While yet a youth, Mr. C. removed to Boston, for the purpose of learning the trade of a carpenter, and soon became a hearer of the Rev. Dr. Baldwin, whose faithful ministry was blessed to his conversion. Soon after the age of twenty-one, he was baptized by his pastor, and became a member of the Second Baptist church. Considering it as his duty to prepare to preach the gospel, he entered upon a course of study at the Rhode Island College, now Brown University, where he graduated in 1797, and afterward studied theology under the direction of its distinguished President, Dr. Jonathan Maxcy. In 1799, he was ordained to the work of the ministry, Dr. Baldwin preaching the sermon, and Dr. Stillman giving him the charge. Having preached one year to the Baptist Church in Newport, R. I., he was the next four years, the pastor of the First Baptist church in New-York, after which he removed to Charlestown, Mass., where he remained a pastor of the First Baptist church until the year 1820, from which date until the time of his death, March 19, 1843, he resided in Boston, and labored in the service of the "Female Society for Missionary purposes."

As a preacher, Mr. C. was not remarkable; though his meekness, humility, prudence and eminent consistency of deportment always secured for him the respect and confidence of his hearers. As a pastor, he particularly excelled. Like the good shepherd, he knew his flock, and could call them all by their names. He went from house to house, comforting, exhorting, and instructing every one of them, as a father doth his children. Nor were his labors, when in Charlestown, confined to his own people. Ever intent upon carrying the gospel to the poor and destitute, he early turned his attention to the spiritual wants of the unhappy individuals confined in the Penitentiary, where he was, soon after his settlement in Charlestown, appointed to the office of chaplain, in which capacity he acted for several years after his removal to Boston—thus imitating his Divine Master, who was commissioned "to publish good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

As a city missionary, his labors were confined mainly to the poor, the neglected and the vicious, and, though his movements were noiseless, and attracted little attention, yet they were effective in the production of valuable results. He

was the minister of kindness to many afflicted, the almoner of others' bounty to many suffering, the counsellor of many amid the perplexities of temptation. He visited the sick and dying in places seldom trodden by christian feet; he conveyed the light of truth and mercy into the dark, squalid abodes of the most wretched and abandoned; he rescued from the haunts of infamy not a few who were on the frontier of perdition. Neglected children were the objects of his special care, and many who now occupy respectable stations in society, will long bless him for his devotion to their perilled interests. None but those who occasionally accompanied him, as he "went about doing good," could appreciate the amount of labor which he performed, the sacrifices which he made, the blessings of which he was the judicious dispenser. His record is on high; and the great day alone, will disclose the sum of his usefulness.

Mr. Collier was one of the pioneers in the great temperance reformation. More than thirty years ago he published Dr. Rush's "Inquiry into the nature and effects of ardent spirits;" and in 1826, he commenced the publication of the "National Philanthropist," the object of which was to advocate entire abstinence from all intoxicating drinks. This was the first temperance journal in the country, and indeed in the world. He was also the friend and promoter of all good enterprises which contemplate the advancement of truth and righteousness in the world.

His last illness was attended by great prostration of physical strength, but his mind was clear, vigorous, and serene, and he was able to give his decided testimony to the faithfulness of the Redeemer whom he had served, and the excellence of the gospel whose doctrines he believed, whose precepts he had obeyed, whose spirit he had exemplified, and whose promises he still trusted. His end was peace; his memory is blessed. —*Baptist Memorial.*

COLLIER, Thomas, was a minister of the Baptist persuasion, a person of great diligence, moderation and usefulness, and a sufferer in the evil times in which he lived. Edwards denominates him a great sectary, and a man of great power among them; who had emissaries under him, whom he sent abroad into various parts of the country. He preached some time in the island of Guernsey, where he had many converts; but his cruel persecutors would not allow him to enjoy peace. They banished him and many of his followers from the place, and cast them into prison at Portsmouth; but how long they remained in confinement, we are not informed. On account of his incessant labors and extensive usefulness, he is represented by his adversaries as having done much hurt at Lymington, Hampton, Waltham, and all along the west country. "This Collier," says my author, "is a great sectary in the west of England, a mechanical fellow, and a great emissary, a dipper, who goes about Surrey, Hampshire, and those counties, preaching and dipping. About a fortnight ago, on the Lord's day, he preached at Guildford, in the meeting place, and to the company of one old Mr.

Close, an independent minister, who hath set up at Guildford, and done a great deal of mischief, having drawn away many of the well meaning people from the ministry of other godly ministers. There this Collier exercised; and it was given out in the country, that he was a rare man; and the people came from the towns about to hear him. This fellow, in his circuit, at an exercise where he was preaching to many women for rebaptization and dipping, made use of that scripture for that purpose: "And in that day, seven shall take hold of one man, &c."

In the year 1645, Mr. Collier came forward in vindication of his sentiments, and published a work, entitled "Certain Queries, or Points now in Controversy Examined;" in which, after vindicating his own views of Christian baptism, he maintains that magistrates have no power whatever to establish church government, or to compel any persons by any human power, to observe the government of Christ. In discussing the power of the civil magistrate in ecclesiastical matters, he gives his advice to the Parliament to use their utmost endeavors to promote a further reformation of the church; for the attainment of which, he recommends them "to dismiss that assembly of learned men, who are now called together to consult about matters of religion, because he cannot conclude that God hath any thing for them to do—and he knows no rule in the book of God for such an assembly." He also recommends them to go forward in subduing their antichristian enemies, so far as by civil law they had power. He then concludes by recommending the Parliament to give the kingdom to the saints; "by which is meant," he says, "not only an external kingdom, but the spiritual kingdom and government of the Church of Christ."

The year following, two of Mr. Collier's letters, addressed to his religious friends, were intercepted, and published to the world. As they discover his piety and usefulness, and contain a sufficient answer to all the impious clamor of Mr. Edwards' scurrilous pen, it will be proper to insert them. The first, dated from Guildford, April 20th, 1640, is addressed "To the Saints in the order and fellowship of the gospel at Taunton?" the preamble to which is, "Your dear brother, Thomas Collier, desireth the increase of grace and peace from God the Father, and from our Lord Jesus Christ," and is as follows:

"*Dear Brethren and Sisters,*—

"I have not had an opportunity of writing unto you until now, although my spirit hath been up to the Lord for you continually. The Lord hath manifested his presence with me exceedingly in my journey. I desire the Lord to raise up your hearts in thankfulness: He hath gathered saints in Pool by me. Fourteen took up the ordinance at once; there is like to be a great work; and I confirmed the churches in other places. I am not yet got so far as London, but I shall, I expect, to-morrow. Dearly beloved, my desire and prayer to our Father, on your behalf, is, that your souls may be satisfied with his fulness, that you may live above, and then you shall not want comfort. My exhorta-

tion to you is, to wait upon the Lord, in his own way, and not to look forth into the world. There is bread enough in your father's house, where he hath promised his presence. Though you seem to want gifts, yet you shall not want the presence of your Father, your Jesus, if you wait upon him. There are two brethren, I suppose, will visit you from Hampton—brother Sims and brother Row—whom I desire you to receive as from the Lord. The unlimited power of the Presbyterians is denied them, of which you shall hear more shortly. I desire to be remembered to all my kind friends with you, and at present rest your dear brother in the faith and fellowship of the Gospel.

THOMAS COLLIER."

In a note to the above letter, Mr. Collier says, "I shall see you as speedily as possible." This second letter breathes the same pious feelings, and is also addressed "To the Saints in the order and the fellowship of the Gospel." It is dated from London, May 2d, 1646, and is as follows:

"*My dear ones in the Lord Jesus,*

"I salute you, desiring him who is our head and husband, our life and liberty, our all and in all, to gather up our souls more abundantly into the glorious unity and fellowship of the Son of God; that you may not live upon these lower things, which are but instruments to convey light and love unto us; I mean even ordinances or the like; which indeed are but as a shell without the kernel, further than we enjoy Christ in them. My dear ones, you are in my heart continually, and my desire is to be with you as soon as possibly I can, to impart some spiritual gifts unto you, and to enjoy fellowship in Jesus Christ with you. But what is this? you are upon the heart of Christ; nay, engraved upon his hand, and shall be had in everlasting remembrance before him. I am much in haste at present, the post coming forth of town, only I have sent you these few lines, and two books here enclosed, as a remembrance of my love. I desire to be remembered to all my dear friends with you, and at present remain your dear brother in the faith and fellowship of the Gospel.

THOMAS COLLIER."

Mr. Collier was author of several other pieces, in addition to the one we have mentioned, which were probably on the controversies of the day. But at what place or places he afterwards preached, or when he died, we are not informed.—*Baptist Memorial.*

CHOULES, J. O. This distinguished living Baptist was editor of—The Comprehensive Commentary on the Bible, Baptist edition, Fessenden & Co., Brattleboro, Vermont. 1837. J. B. Lippencott & Co., Philadelphia, 1838, in 6 vols., fol. Also, History of Missions.

CROOK, GEORGE, An English Baptist, author of—Conversations on Baptism. Benedict, p. 207.

CONE, SPENCER, H., D. D. This venerable pastor of the First Baptist Church, New York, and President of the American and Foreign Bible Society, is known as the author of—An Introductory Essay to Judd's Remains. The Bible translation, Communion, and of several Historical notices of churches, biographical notices, &c. But

since we record only the titles of works of living Baptist authors, we waive here any further notice of this writer, but in the Gazetteer under Art. *Bible Society, Am. and For.*, and Art. Oliver-street, and Broome-street Baptist churches, New York, and other churches in Washington, D. C., and in New Jersey, he will be more fully noticed.

COFFIN, ROBERT A., of Norwalk, Connecticut, author of a Prize Essay—On Town Organization. Boston, 1845. A Baptist.

CORNELL, JOSEPH, a Baptist minister, born 11th February, 1747, at Swansea, Massachusetts; died at Galway, New-York, 26th July, 1826. He was ordained to the ministry in 1780, at Lanesborough, Massachusetts, having previously married Mary Mason. His conversion occurred at about 19 years of age, and when about 21, he was baptized by Russel Mason. Soon after he entered the ministry, his labors were successful at Manchester, Vermont, where he resided about 14 years, then removed to Galway, New-York, 1794, where he was pastor five years.

For three years after his resignation, until 1802, he labored as an Evangelist in New-York and Upper Canada. From 1802 to 1812, he was pastor of the First Baptist Church at Providence, R. I., and then returning to Galway, New-York, labored nine years as pastor of the Second Baptist Church, then resigning in favor of Eugenio Kincaid, during the next five years he labored either as an Evangelist in Columbia county, New-York, or in New-England as agent of the Hamilton Baptist Missionary Society. He died aged 80, having preached the gospel 46 years. He was illiterate, but studious, energetic, and laborious. His preaching was characterized by zeal, fervor, and spirituality. His judgment was discriminating, and his influence was extensively useful, popular, and conservative. Peck and Lawton's Historical Sketch, &c., p. 200.

COMSTOCK, ELKANAH, a Baptist minister, born at New-London, Connecticut, 30th September, 1771; died of dropsy in his native town, 13th May, 1834. He married in 1797, having previously been baptized, and entered the ministry. He resided from 1802 to 1807, in Albany County, New-York, and subsequently for 17 years, in the towns of Scipio and Owasco, in Cayuga County, New-York, during which time he labored successfully, as an Evangelist, in Western New-York and Pennsylvania, in pioneer settlements. Particularly were his efforts owned of God in the churches of the Cayuga Association. In 1824 he removed to Pontiac in Michigan, under appointment of the New-York Baptist State Convention, and was the first minister, except Roman Catholics, settled in the territory of that State. So signally successful were his efforts, that in 1826, or 7, the first Baptist Association in Michigan sprung into existence. He was pastor of Pontiac Church until the year previous to his release from the trials of earth. During 32 years, he was the faithful and sympathizing servant of the Churches of Christ, and the anxious preacher of glad tidings to perishing sinners. Such men have been too little appreciated, while ministers who seek and find pleasant places of leisure and

quietly enjoy the result of the labors of such as the beloved Comstock, are flattered and promoted, receiving honor of one another and of men. But his record is on high, and his honor is that which comes from God to him who does faithfully the work of an Evangelist. Peck and Lawton's Hist. Sketches, &c., pp. 225–228.

COLES, PETER, an English Baptist minister of Downtown, in County Sarum, was imprisoned for Nonconformity *several years* in the county jail, at Sarum, with Walter Penn and John Kingman, the first pastor of Sarum, and the latter of Burford Baptist Church. Crosby, vol. 3, p. 126.

CLOPTON, WILLIAM. For the biographies of William Clopton, John Courtney, John Corbly, Lewis Conner, and Thomas Condiut, see Taylor's Lives of Virginia Baptist Ministers; and for the memoir of Clopton, the missionary who died in China, see Southern Baptist Missionary Journal.

COLE, NATHANIEL, JUN., an American Baptist minister, was born at Swansea, Massachusetts, 14th July, 1780. In his youth he was employed as a mechanic and as a school teacher, in Otsego county, New-York. In 1806 he married, and the next year settled as a merchant in Southfield, Madison county, New-York, where he was first a magistrate, then County Judge, then Representative in the Legislature in 1812. He was baptized in 1816, by Nathaniel L. Moore, and united with the Baptist church at Fenner, and was ordained to the ministry, 8th April, 1818. He was afflicted with hemorrhage of the lungs, which terminated his life, 4th July, 1827. Rev. John Peck preached his funeral Sermon, from Acts viii. 2. While in the Legislature he detected and exposed a singular case of bribery. As a minister he was a peace-maker, yet firm, bold, decided, quick, ready and communicative. He knew no fear of public opinion, and possessed in his character the elements of ministerial success. Peck and Lawton's Hist. Sketches, &c., p. 240.

CUPERIOLUS, AUG., author of the following curious work, entitled—Disputatio Medico, Theologica Politici de Baptismate Infantium in uteris existentium. Venet. 1725, 8vo. Bib. Brit.

CHURCH, JOHN, author of—The Divine Warrant of Infant Baptism. Lond. 1648, 4to. Bib. Brit.

CURCELLÆUS, or COURCELLES, STEPHEN DE, born at Geneva, 1586, successor to Episcopius as Professor of Theology at Amsterdam, and published his predecessor's works, with the life of the author. He was himself author of several theological and controversial pieces, which were afterwards published, collected by Elzevir. Amst. 1675, fol. Bib. Brit. The titles of some of these works will be annexed to the quotations below, which are taken from Booth, pp. 88, 89, 195, 413, in inverse order. "Pædobaptism was *unknown* in the two first ages after Christ; and therefore this rite is indeed observed by us, as an *ancient custom*, but not as an apostolic tradition." In Dr. Gill's Argument from Apostolic Tradition, p. 8.

"The Baptism of Infants in the two first centuries after Christ, was altogether unknown; but, in the

third and *fourth*, was allowed by *some few*. In the fifth and following ages, it was generally received. The custom of baptizing infants did not begin before the *third* age after Christ was born. In the former ages, no trace of it appears—and it was introduced without the command of Christ." Instut. Relig. Christ., lib. i. c. xii. Dissert. Secund. de Peccat. Orig. § 56. "Baptism was performed by plunging the whole body into water, and not by sprinkling *of a few drops*, as is now the practice. For John was baptizing in Ænon near Salim, because there was much water; and they came and were baptized. John iii. 23. Nor did the disciples sent out by Christ, administer baptism afterwards in any other way; and this is more agreeable to the signification of the ordinance. Romans vi. 4. I am therefore of opinion, that we should endeavor to restore and introduce this primitive rite of immersing, if it may be done without offence to the weak; otherwise it seems best to tolerate this abuse, than to raise a disturbance in the church about it. They are now *ridiculed*, who desire to be baptized, not by *sprinkling*, but as it was performed by the ancient church, by an *immersion of the whole body* into the water." Relig. Christ. Instut. L. v. C. 2. et apud Hiedegg. Libert. Christ. a Lege Lib. v. et C. 14, § 3.

CURTIS, Thomas, D. D., author of—Bible Episcopacy, a Bible constituency of the Church, and Bible church ordinances exhibited. Eight lectures delivered in the spring of 1844, in the Wentworth-street Baptist Meeting House, Charleston, S. C. By Thomas Curtis D. D., Charleston, Burgess & James, 1844, 12mo. Dr. Curtis is author of a manuscript Poem entitled The Messiah, which, we believe, has not yet been published. This author will be noticed in our Gazetteer in connection with London Booksellers and several Institutions and Churches in England and in the United States.

CURTIS, Stephen, an English Baptist minister, born at Harringtonworth. Under a bishop's writ this useful minister of the Baptist church in his native place, was seized and imprisoned many years for Nonconformity. His property was confiscated, and he impoverished, and made to *suffer severely*. He was a shepherd. Crosby, vol. 3, p. 128.

CUSHMAN, R. W. Author of —A Pure Christianity, the world's only Hope, by R. W. Cushman, pastor of Bowdoin-square Baptist church, Boston. N. Y. Lewis Colby, 1845. By the same author—Lectures to Young Men on the temptations of a City Life. Boston, Gould, Kendall & Lincoln.

CLYFTON, Richard, Author of a work entitled—For Baptizing Infants, and against Baptizing of elder people, a Process of the passages between Smyth and Clyfton, Amst. 1610, 4to. This Clyfton was associated with the English exiled church at Amsterdam, Holland, and was joint pastor with a Mr. Robinson, the puritan, of one of two Brownist churches in Nottinghamshire and Yorkshire, England, previous to his emigration to Holland, and John Smyth, the Baptist, of the other. Johnson, Ainsworth, Robinson, Jessop, and Clyfton were writers against Smyth after he became a Baptist.

For further particulars concerning him, see Hanbury's Historical Memoirs, vol. 1, chap. xxi, p. 271 et seq. Also, Wilson's Hist. Dissent. Churches, vol. 1, p. 24, 28, 29, in his biography of Henry Ainsworth. See also, Art. Smyth, in its alphabetical place.

DAVIDS. The name is Welsh, and is included, without any other information, in the list of British Baptist authors on baptism, by Benedict.

DAVIS, WILLIAM. This excellent man and useful minister was a native of Orange County, Va., where he was born January 7th, 1765. His parents were poor, but honest and respectable, and were members of the Episcopal Church. He became concerned about his soul at the early age of nine years. Two sermons which he heard about this time, (one by an Episcopalian, the other by a Presbyterian,) made a deep impression upon his mind. The Baptists, then called "New-Lights," commenced preaching in his native county about the same time. Much was said against them, as those who were "turning the world upside down," which raised much anxiety in the mind of young Davis to hear them. The first opportunity of the kind he enjoyed was to hear an exhortation and prayer from one John Bledsoe. This served to deepen his religious impressions, and frequently at that tender age he was known to go forward voluntarily and ask the ministers to pray for him. He continued serious, by turns, until, in his fourteenth year, a conversation he had with a pious negro in his father's employment, (a Baptist,) fully awakened him to a sense of his lost condition as a sinner. For some six months, his mind was in great distress. During those days of darkness, he went far and near, by day and by night, as far as lay in his power, to hear the gospel from the Baptist preachers, who were itinerating through the country. One night he went some four miles from his father's residence to attend a meeting held by Elijah Craig. During the services, his feelings became such as to unnerve him; he swooned away, and remained in a helpless state for some time. In this condition, the Lord brought deliverance to his soul. He rose rejoicing, and began at once to exhort his fellow-mortals to flee from the wrath to come. At this time his parents resided in Culpeper county and were opposers and persecutors of the Baptists. William left the parental roof *rather unceremoniously* perhaps, walked some fourteen or fifteen miles to a Baptist church in Orange county, called *Blue Run*, where he was immersed in his fifteenth year.

As soon as he had discharged this solemn duty, he returned home and submitted himself to his parents. Soon thereafter, being encouraged by his brethren, he was in the habit of exercising publicly in exhortation and prayer. These exercises were sanctified to the conversion of his parents, his two older brothers, his youngest brother and several of his sisters. All these became Baptists, and continued in "the comfort of the Holy Ghost" until their death.

At sixteen years of age, though much against the will of his friends, Mr. Davis volunteered as a soldier of the revolution, and

was some time under the command of Gen. Lafayette. He was wounded in the head, and suffered greatly from fatigue and hunger. While the army of Lafayette was on a forced march to join Washington in the capture of Cornwallis, young Davis was without a morsel of food two whole days. This having come to the ears of the General, he was sent for to his tent, and with his own hands he furnished the youthful soldier with food. This kindness, on the part of Lafayette, was remembered with gratitude all his life. He was heard to mention it during his last sickness. He was present at the surrender of Cornwallis, and after the war, returned to his family in Virginia, where he enjoyed the friendship and confidence of the Madisons, and Barbours, and other distinguished men of that State.

In 1788 he was licensed to preach the gospel, while yet in his native State; and was ordained in Georgia by Dozier Thornton and Thomas Maxwell in 1793. His education was quite limited; yet he was a man of strong mind, excellent memory, and fine imagination. His manner was easy, yet forcible. He was an original thinker, and his style of oratory was peculiar to himself—bold and energetic. His character was without spot or blemish, and his piety was of a high order. One fact proves that he *lived* the religion which he preached: *Eleven* out of the twelve children, which he had, became worthy members of the church during their father's lifetime—three of them are preachers, *Jonathan, James and Jesse;* and two others, Jeptha and William, deacons. As a *pastor*, he must have stood high with the churches which enjoyed his watchful care. The church in the fork of Broad river (Elbert co.,) he served twenty-three years; that at Beaver Dam twelve years; Clark's Station nineteen years, &c. He possessed the faculty of drawing out his brethren, who were called of God to the ministry: among those who were raised up under him, are the following: E. Shackelford, Isaac Shuttle, Elijah Mosely, Isham Goss, James Hales, and Sylvanus Gibson.

In the middle of life, Mr. Davis was a person of fine appearance, weighing upwards of two hundred pounds. He suffered much in after life from dropsy in the chest, and was so debilitated as to make it necessary that he should resign all pastoral charges. Yet, was in the habit of visiting the churches, whenever he was able to ride; and, when unable to stand, he would preach in a sitting posture. While thus standing on the borders of the tomb, his ministry was greatly blessed. His *farewell discourse* to the people of Elbert county was delivered, while he sat on a table in the open air, and such was the powerful effect produced, that it was regarded as the commencement of one of the most glorious revivals ever experienced in that county. He was decidedly favorable to ministerial education, and was one of the Board of Mount Enon Academy. He was opposed to the *location*, however, and always believed that that was the main cause of its failure. The Temperance cause never had a warmer friend. On this subject, he addressed letters to the Sarepta and Georgia Associations, when

too infirm to attend their sessions.

For several months previous to his death, he had a presentiment that his end was near, often spake of it, and arranged all his worldly business with reference to it. All his children were invited to make him a last visit, and on their doing so, he required each of his sons to lay their hand on the scar on his head, (the result of a wound he received in his youth, while a soldier of the revolution,) and solemnly charged them severally to be faithful to their country's interest and glory. He was in attendance on a Methodist camp-meeting some ten days before his death, when he was taken suddenly ill. His wife (who was absent on a visit) was sent for, as also his children. When they arrived, he told the day and the hour he expected to depart hence and be with Christ. When that day arrived, he spent a part of it in writing, and to his friends present gave a circumstantial account of his early life. Some two or three hours previous to his exit, he was in great pain, and frequently called upon God for help. Of his sons, Jonathan and James, who had not yet arrived, he spoke in a most affectionate manner. To his son Isaac, (the only one of his children not in the church,) he made a most touching appeal to meet his aged father in heaven. After bidding his wife and children *a last farewell*, he desired to be raised up in bed—then, raising his hands towards heaven, he shouted aloud, "Victory! victory!! victory!!!"—lay down calmly, and instantly expired. This glorious triumph of faith took place on the 31st October, 1831, in his 67th year.

His widow survived him eleven years. It is rather remarkable, that she did not become a professor of religion until after her husband's death. She was finally baptized by her son, Jonathan, and died full of years and in strong hope of eternal happiness.—*Campbell's Georgia Baptists.*

DAVIS, J., a Welsh Baptist minister, now residing on the Carolina sea coast, between Wilmington and Charleston, author of—History of the Welsh Baptists, from A. D. 63 to 1770. Pittsburgh, 1835, 12mo., p. 204. Also of a Life of Christmas Evans, and Christmas Evans' Sermons, translated from the Welsh.

DAVIS, Joseph, an English Baptist minister, born at Chipping-Norton, in Oxford county, August, 1627; died 16th February, 1706, in London. His father was a Puritan, and chief burgess of Chipping-Norton. His pious instructions were blessed to the early conversion of his son, who during his apprenticeship to Mr. Cooling, a mercer, was baptized at Coventry, and suffered persecution from Mr. Cooling and his family. From the time that Charles II. entered London, he was five times imprisoned at Burford and Oxford Castle, and although he took the oath of allegiance, his goods were confiscated, and his last imprisonment lasted ten years, hastened his own dissolution, and destroyed the life of his first wife, and yet afterward he was mulcted by fines for meeting a Baptist church. When his life was almost spent, King James ascended the throne, and he enjoyed liberty of conscience. He left in manuscript—*His last Legacy*, which was published and reprinted in 1720. See Crosby, vol. 3,

pp. 130–137, for an interesting account of him and his sufferings.

DAVIS, G. F., D. D., an American Baptist, author of—A Tract. A familiar dialogue between Peter and Benjamin, on Communion. The author resided at Hartford, Connecticut.

DAVIS, Thomas, pastor of the Baptist Church, Petticoat-lane, Westminster, England, where he was killed 15th June, 1763, by a stone falling upon him. He had been twelve or thirteen years pastor there. See Petticoat Lane in Gazetteer.

DAVIES, J. J., a modern English Baptist, author of—Ecclesiastical establishments based on baby baptism. Benedict, p. 207.

DAVIES, Samuel, was born at New-Castle, in Delaware, 1724; died 1761, an American Presbyterian divine and author. He is more particularly known as the author of three volumes of Sermons, 18mo., edited by Drs. Gibbons and Finley, London. In vol. 2, p. 169, 3rd edition, he says: "He (Christ) had a baptism to be baptized with; *a baptism, an immersion* in tears and blood." Apud Booth, p. 17.

DAVIES, Mr., pastor of White-street Particular Baptist Church, Westminster, England, in 1758, and subsequent years. See White-street, in our Gazetteer.

DAVYE, Thomas, an English General Baptist, author of—The baptism of adult believers only, asserted and vindicated; and that of infants disproved, by Rev. Thomas Davye. London, pp. 158, 1719. Benedict says that he resided at Leicester, and quotes largely to show the character of his work. Benedict, pp. 167, 168.

DAVENANT, John, D.D., bishop of Salisbury, born in London; died 1641. This Protestant pædobaptist was author of several works—Expositio Epistolæ D. Pauli ad Colossenses. Cantab. 1627, fol. 3d. Edit. Cantab. 1639. Also, Epistola de Sacramentis. Lond. 1649, 8vo. In his work on Colossians, chapter ii. v. 12, he says: "In baptism, the *burial* of the body of sin, or of the old Adam, is represented, when the person be baptised is put down into the water; as a *resurrection*, when he is brought out of it." "In the ancient church they not only *sprinkled* but *immersed* those whom they baptized." Most singular both sprinkled and immersed to complete a baptism or both sprinkled and baptized! Dr. Barnes has *dipped in order to sprinkle*, by his criticism. It is a source of mirth and serious lamentation to contemplate the flounderings of hard-pressed pædobaptist critics. For his other works see Bib. Brit.

D'ASSIGNY, Marius. As this writer was omitted under *Ai*, we insert his name under *Da* for the sake of giving the following title of a work—Mystery of Anabaptism. This work is quoted from p. 95, in Booth, p. 450, simply D'Assigny, but since we find a list of his works published from 1672 to 1706, we superadd Marius as his christian name, and refer to Bib. Britannica. He was of course a Pædobaptist.

DAGNAL, Stephen, one of the English Baptist ministers ejected by the Act of Uniformity. He, with *eleven* of his church at Ailsbury, were ***sentenced to death***, but were pardoned by the King. Crosby, vol. 3, p. 121; vol. 2, p. 181.

DALE, Anthony Van, M.D. This distinguished Mennonite Baptist was author of the following works: 1. De Oraculis Ethnicorum. Amst. 1683, 8vo. Amst. 1700. 2. Dissertationes de Origine ac Progressu Idolatriæ et Superstitionum. Amst. 1696, 8vo. 3. De Statua Simoni Mago, ut prætenditur, erecta, et de Chresto Suetonii. Amst. 1700. 4. Dissertationes ix. Antiquitatibus et Marmoribus, cum Romanis, tum Potissimum Græcis illustrandis inservientes. Amst. 1702, 4to. 5. Dissertatio super Aristea, cum Historia Baptismor, et Diss. Super Sanchoniathone. Amst. 1705, 4to. (Bib. Brit.) Although he was a physician, he was also a minister of Christ. Benedict, p. 141, quotes from Wall's Hist. Inf. Bap. vol. 2, p. 28, the following passage from Van Dale's last work above, English translation, History of Baptism, p. 375, which the author credits to Salmasius. "In the two first centuries none received baptism but such as being instructed in the faith and made acquainted with the doctrine of Christ, could disclose their belief of it, because of these words; *He that believeth and is baptized shall be saved;* so that believing is to be first."

DAILLE, John, was born at Chattellerant, 1594; died at Paris, 1670. He was minister of the church at Paris, a Protestant reformer, and one who by his learning and writings was an ornament to christianity. The only one of his works which we will notice was entitled—De Usu Patrum, 1646, 4to. Genev. 1656. Translated into English under the title—A Treatise concerning the right use of the Fathers. Lond. 1651, 8vo. In this work, Book 2, p. 1848, he says: "It was the custom heretofore in the *ancient church* to *plunge* those they baptized over head and ears in water. This is still the practice both of the Greek and Russian Churches even at this very day."

DAWKES, Clendon, An English Particular Baptist minister, who in 1735 was pastor of a church, at Joiner's Hall, Thames-st. London. "This gentleman," says Wilson, "is supposed to have come originally from Wellingborough, in Northamptonshire, and was well known in London, where he preached among the Particular Baptists a considerable number of years. He settled in early life, with an ancient congregation in Broad-street, Wapping, where he succeeded a Mr. Edward Elliot, about the year 1719, or 1720. In this situation he continued till Christmas, 1726, when he resigned his charge, and accepted a call to become pastor of a newly constituted church in Collier's-Rents, Southwark. This connexion, however, was of but short duration, for Mr. Dawkes left his people early in 1730; though upon what account we can find no where mentioned. The probable reason, however, was his partiality to strict communion; the church in Collier's-Rents being formed upon the mixed plan. After spending about three or four years without any settled charge, Mr. Dawkes was chosen about 1734, or 1735, to succeed Mr. Richardson as pastor of the Society that met in the afternoon at Devonshire Square. With this people he continued about sixteen years; but their numbers being greatly reduced by

deaths and removals, they were at length, under the necessity of dissolving their church state. This event is said to have taken place about the year 1751. After this, Mr. Dawkes accepted a call from the Baptist Church at Hemel-Hempstead, in Hertfordshire, where he finished his course 12th December, 1758, but at what age does not appear. Mr. Dawkes was a learned man and an acceptable preacher. His religious sentiments were high Calvinism, but he seems to have carried himself with moderation towards his brethren. Mr. Brine, of London, preached his funeral sermon, at Hemel-Hempstead, and afterwards published it. The text was 2 Cor. xi. "For we know that if the earthly house of this tabernacle were dissolved," &c. Of Mr. Dawkes he says: "It may now be expected that I should give a character of him, and a beauteous representation might be given of him; but I must inform you, that he laid an injunction on me not to enlarge upon his character, and that he expressed a dislike of bestowing encomiums on the dead; however a few words concerning him may surely be allowed. He was meek, humble, modest, wise and learned; diligent in study, there is reason to think to the prejudice of his constitution. He had an enlarged acquaintance with the evangelical scheme, and a spiritual savour of the truths of the gospel. In his last long illness, which issued in his death, he was remarkably favored with the presence of God, and filled with a holy adoration of sovereign grace and mercy. Those glorious truths, which in the course of his ministry, he recommended to you, were the matter of his support, consolation, and unspeakable joy, in the views of his dissolution." Wilson's Hist. Dissent. Churches, vol. 1, p. 532.

DAY, DAYE, or DAIE, John, an eminent English printer, born in St. Peter's parish, Dunwich, in Suffolk; died 23rd July, 1584. He was the first printer who used the Saxon letter in printing, and he brought into use improvements in printing in Greek and Italian letter. A very long catalogue of the books he published, both with and without date, is given in the Bibliotheca Britannica. The titles of two or three will be subjoined. 1. The Sum of the Holy Scripture, and ordinarye of the Chrystian, teachyng the true Chrystian fayth, by whiche we be all instified; and of the vertue of Baptisme after the teachyne of the Gospell and of the Apostles, &c. Lond. 1547, 8vo. 2. A Simple and religious consultation of vs. Herman, by the Grace of God Archbishop of Colone, and Prince Electour, &c., by what means a Christian Reformation, and founded in God's worde of doctrine Administration, of the Deuine Sacraments, of Ceremonies, and the whole Cure of Souls, &c. Lond. 1547, 12mo. 3. Bapt. Mantuanus, his Treatise, &c. V. Bale, J. 8vo. Bib. Brit.

DAVENTRIA, A., a writer against the Anabaptists, A.D. 1533. Benedict, p. 926.

DANTZ, or DANS, John Andrew, was born near Gotha, Germany, 1657; died 1727. Author of various Latin works in controversy with the Jews, also, Antiquitas Baptismi Initiationis Israelitarum vindicata. Jenæ. 1710. Bib. Brit.

DAGG, John L., D. D., President of Mercer University, Georgia, and author of an Exegesis on John iii. 5. Also, An Essay in Defence of Strict Communion. Penfield Geo. 1845, 8vo, p. 74. A very able refutation of the arguments of Robert Hall on mixed communion.

DAVENPORT, John, successor to Samuel Wilson, a pastor of Great Eastcheap Particular Baptist Church, London, in 1726. See *Great Eastcheap* in Gazetteer.

DAVENPORT, John, a Puritan, first of England, then of Holland, and finally of New-Haven, Connecticut. The titles of his works we have not, but according to Benedict, he wrote works—1. Against the promiscous baptism of children while in Holland, 1634. 2. In favor of this rite being more generally extended to children than was then practised in New England. 1662. There is in Bibliotheca Britannica mention of a John Davenport, born at Coventry, England, 1597; died at Boston, 1770, with titles of several works, but the above are not included. Reference may be made to the same man by Benedict and Robert Watt.

DANIEL, M., an English Baptist, author of–Dipping is baptizing.

DANIEL, Robert T., a Baptist minister,—was the fifth son of Samuel and Eliza Thomas Daniel. He was born the 10th day of June, 1773, at their residence, in Middlesex county, Virginia. Soon after the close of the Revolutionary war, the family emigrated to North Carolina, and settled in Orange county, near Hillsborough, where most of them remained until the close of their earthly pilgrimage.

At the age of twenty-there, March, 1st, 1796, the subject of our present notice was married, to Miss Penelope Cain Flowers, of Chatham County, in the same State, with whom he lived most happily forty-five years. The deep piety and ardent zeal, for the cause of salvation, of this excellent and devoted lady, I will be permitted to remark, qualified her to be, and she was, eminently a co-worker with her husband, in his numerous labors in the Gospel field. She closed a life of consistent piety, and unwavering fidelity in her Christian profession, at Salem, in Mississippi, on the first day of January, 1840. She brought up five sons, and three daughters, and lived to greet twenty-seven grand children and great-grand children. For several years previous to her death, she had been the subject of deep bodily affliction. She felt that she had done her work on earth, and pressed with irrelievable suffering, she wished to depart. At length "the Angel of the Covenant" came—

"———And faithful to his promise, stood
Prepared to walk with her through death's dark vale."

She met the summons with a serene heart, and ascended expressing her perfect confidence in the boundless fulness of Christ, and that in him she was safe.

Mr. Daniel professed in July, 1802, to have obtained a hope in Christ. He was then in his twenty-ninth year. Under what instrumentality this event occurred, cannot now be determined; probably, as has been the case in many other instances, the influence and exhortations of the lovely, blooming, and pious girl, who had connected herself with the church in

very early life, and who, six years before, had united her earthly destinies with his. Having found peace in believing, he did not delay to put on Christ, in the divinely appointed form, but the next month—in August—was, at Holly Springs, in Wake county, North Carolina, of which church he became a member, "buried with Christ in baptism," by the Pastor, Rev. Isaac Hicks.

The sacred fire that burned in a soul so ardent and ingenuous as his, could not be depressed or concealed. During the early part, therefore, of the succeeding year, 1803, he began publicly to address sinners, and at the meeting of his church in April, was formally licensed to preach the Gospel. His education was extremely limited, and had he been in a condition to apply himself, no facilities were then at his command; but he had less need of this species of preparation, than any man I ever knew. His extraordinary abilities were at once perceived, and three months afterwards he was called to ordination. He submitted with trembling, and the solemn rite took place at Holly Springs, at their monthly meeting, in July of that year, when he had been a member of the church but eleven months. The officiating Presbyters were Elder Isaac Hicks, his Pastor; and Nathan Gully, both of whom, eminently useful ministers in their day, have long since gone to their rest. From this hour, in which he took upon him the solemn vows of the Episcopal office, until that day in which he went up to inhabit "that temple not made with hands, eternal in the heavens," he magnanimously devoted himself exclusively to the ministry, in the duties of which he expended his fortune and his life. Of the several pastorships he sustained, I will, for the sake of brevity, limit the notice to a bare catalogue.

The Church at Mount Pisgah, near his youthful home, was the first, of which I have information, over which he presided. After some years, he changed his place to Rocky River, in the same county, and took charge of the church at May's Chapel, in the vicinity. Thence, on their invitation, he removed to Sawmill Church, in Marlborough district, South Carolina. From that place, he returned to May's Chapel. While here, he accepted the call of the Church in Raleigh, and removed to that metropolis. After some years, he resigned his pastorship there, and accepted the oversight of the Church in Greenville, Pitt county. Thence, he removed to the Church at Black Creek, in Southampton county, Virginia. His next and last place of residence on the other side of the mountains, was Bellfield, Greenville county, Va. Leaving this, he emigrated with his family to Tennessee, and after spending some time in itinerant labors in the middle part of the State, he settled in Lexington, Henderson county. He soon after took charge of the Church in Paris, in Henry county; and after a few years residence there, removed to Holly Springs, Mississippi; whence, he finally changed his residence to Salem, in that State, where expired the affectionate companion of all his journeyings, and which he regarded as his home, at the time of his death.

From this rapid sketch, it will be seen, that Mr. Daniel was emphatically a wanderer. He had literally "no continuing city." This feature in his history, was the result of causes, not difficult to be ascertained. His temperament was sanguine. He was easily discouraged, and as easily induced to change his place, by the prospect of greater usefulness at some other. The revival spirit had a permanent home in his heart. Where religious excitement prevailed, for the time, he was powerfully attracted, and strongly disposed to fix his residence. But the consideration which, I apprehend, more especially governed his movements, was the just conviction, that Divine Grace had designed and fitted him peculiarly for the labors of an Evangelist. He was, therefore, desirous of being constantly in the itinerant service. These, and not any dissatisfactions of his churches, or difficulties with them, were the causes of his frequent removals. No man had more than he of Christian urbanity and kindness, was more ardently beloved by his people, or more deeply regretted when he considered it his duty to leave them. These facts, if we had no other proof of their truth, were sufficiently demonstrated by the enthusiastic joy with which the people over whom he had once presided, always greeted his subsequent visits among them.

Another prominent characteristic of our departed brother was, an abiding desire to unite the people of God in evangelical action, by which, he was assured, they could accomplish more than in their separate and individual capacity. He understood and appreciated the advantages, of which we may in this way avail ourselves, for the more thorough and extensive preaching of the Gospel, in our own and other lands. He was consequently, a zealous actor in the origination of many religious and benevolent associations, and the chief instrument, in the region of his labors, by which they were sustained. Much of his time was occupied with these duties. During a greater part of his life, he was either a missionary or an agent, of some one or another of them. In these capacities he served successively, besides, perhaps, several others whose names do not now occur to me: the North Carolina Baptist Missionary Society, and Baptist State Convention; the Baptist Board of Foreign Missions; the Baptist General Association of Virginia; the American Baptist Home Mission Society; the Baptist State Convention of Tennessee; the Education Societies of Tennessee and Mississippi; and the South-Western Home Mission Society. When he was overtaken by the message which called him hence, he was on a tour which he had projected for the benefit of the last two of these Societies, which he proposed to extend through Tennessee, Virginia, North and South Carolina, Alabama and Mississippi.

When not especially employed as a missionary or agent, the whole region of the country, within from a hundred to two hundred miles of his residence, was frequently visited by him, and especially such places as gave indications of revival. In these excursions, his labors were often attended by the most glorious results. He was not,

consequently, much with his churches—and yet, most of them were, by his instrumentality, built up, and greatly enlarged and strengthened. It is, therefore, matter of no surprise, that during the last thirty years and more of his life, he filled so large a space in the public eye, in the South and South-West. He was honored, as the instrument of originating or advancing many powerful and extensive revivals, from which the churches have been replenished with members, and out of which, have gone forth numerous ministers into the Gospel field. In a letter to me, written from his death-bed, referring to these subjects, he says:—

"During the thirty-seven years that have passed away since I commenced the work of the ministry, I have travelled for the purpose of preaching the Gospel, about *sixty thousand* miles, preached upwards of *five thousand* sermons, and baptized more than *fifteen hundred* people. Of that number, many are now ministers of various grades, but *twelve* are men of distinguished talents and usefulness, and *ten*, mostly through my procurement, are regularly and thoroughly educated. Of all these," he adds, "I have nothing to boast, only in Christ Jesus, my Lord. I regret, much, that I have done so little for his dear cause, and been so cold-hearted, and remiss in duty."

The readers of this article are aware that an Evangelist seldom baptizes more than a very small proportion of those who profess religion under his ministry. If, then, our lamented brother baptized fifteen hundred, we may safely conclude, that he had been the instrument of the conversion of five times that number, or, at least, *seven thousand five hundred* persons.

Mr. Daniel was emphatically, the friend of young ministers. Affectionate and sympathetic in his intercourse with them, he was ever ready to impart instruction, and to encourage and sustain them by his countenance and influence. His advice was always in favor of a close and constant study of the Bible, joined with ardent prayer, humility, and exclusive devotion to the glorious cause. Many a young minister has felt, for years, the influence of a few hours' intercourse with him.

"His eye was meek and gentle, and a smile
Played on his lips; and in his speech was heard
Paternal sweetness, dignity, and love.
The occupation dearest to his heart
Was to encourage goodness."

To no man more than to him, is the Church in the South and South-West indebted, for the spirit that now prevails, and the means at her command, for ministerial improvement.

He was truly apostolic in his sentiments and actions, regarding the spread of the Gospel. His solicitude could not be circumscribed by the boundaries of a town, a county, a state, or even continent. His soul was too expanded to move in so small a circle. The cause of Christ was the same in all lands to him, and had the same measure of his prayers, labors and anxieties. In the last article he ever wrote for publication, he earnestly, as professedly his dying admonition, solicits the *ministry* to give themselves wholly to the work; to avoid all feelings of selfishness; in their addresses to be

plain, brief, perspicuous, and to preach to the heart; to be affectionate to other denominations; to seek self-government, and continued mental advancement; to indulge no jealousies towards each other; to seek out and encourage young men whose duty it may be to preach; and to avoid secular and political stations and honors; to be faithful in private intercourse; to be industrious in preparations for the pulpit; to abjure all egotism; never to ordain any man, of whose fitness for the sacred office they are not entirely satisfied; and to remember that, whatever may be their literary and philosophical attainments, without a thorough knowledge of the Bible, they are unprepared to perform the duties of a minister of Christ. In the same paper, he exhorts the *churches* to be indissolubly united in their efforts for the spread of the Gospel; to sustain the ministry by their co-operation, their prayers, and their contributions; to provide means, for the education of those who are preparing to enter the field; to see that they are all devoted to the work; to secure the services of able and efficient deacons; and to cultivate among themselves, assiduously, the spirit of concord. Thus is his character illustrated, with reference to the general cause of salvation.

Than our lamented brother, few men have ever possessed in a higher degree, the qualifications necessary to a successful minister of the Gospel.

He had not the learning of the schools, and yet, if education consist in the discipline of the mind; the expansion, and energy, and discrimination of the intellect; the ability to perceive the nature, the relations, the bearings and influence of any subject he wished to investigate, his was unquestionably, most extensive and thorough. The Bible, and the human heart, were his chief books. He read little else. His rhetoric, he drew from his own elegant taste; his logic, from his discriminating and enlightened judgment, as to what is true in argument; his metaphysics, from his constant contact with the human mind; his ethics, from God's revelation; and all the sciences and arts, from their original sources. In literature, the knowledge of his vernacular, without pretensions to critical accuracy, supplied him with an easy, copious, and beautiful style of speaking, which for perspicuity and force, if not elegance and splendor, has not often been equalled by those who are classically read.

His manner was natural and affectionate. Highly polished as a gentleman—grave, dignified and courteous, in social intercourse, he was in the pulpit, lucid, spiritual, and impressive. As a friend, he was gentle as "the first mild beams of morning's glorious sun;" when he ascended the pulpit, he blazed as the noontide rays of the same solar orb.

"The breath of air that stirs the harp's soft string,"

is an emblem of his spirit in the circle of his friends. On the walls of Zion, that zephyr "rose into the whirlwind and the storm."

"——All attitude and stare,
"And start theatric, practised at the glass,"

were his perfect scorn. Possessing a tall and manly person; a countenance of the finest mould, intel-

lectual, and benevolent; a voice in which was mingled the sweetness of music and affection; and during many years past, locks upon his brow as white as wool; his whole aspect and manner, instantly enchained his hearers, and made them feel that they were in the presence of a great and good man. His piety was consistent, ardent, and cheerful. He was uniformly prayerful, ready to every good word and work, ever prepared to weep with those who weep, and to rejoice with those who rejoice, to instruct the inquirer, and to point all to "the Lamb of God, who taketh away the sin of the world."

As a divine, his orthodoxy was above suspicion. His knowledge of the profound doctrines of the Gospel, was extensive and minute, and his ability to make them understood by his audience, was unusual. These, he always associated in the mind with their practical bearings and relations to experimental religion. The cross of Christ was his favorite theme. Thence, he derived all his own hopes, and to that he ever directed the hopes of the people, as the fountain of salvation, and the source of eternal life.

Such as a man, a Christian, and a minister, was our beloved and lamented Father in the Gospel. That he was free from imperfections, and even grave faults, we do not pretend. We claim not for him exemption from the common lot of humanity. He would himself have shrunk from such an intimation, as fulsome and revolting. There are dark spots in the sun. Nor did he escape, entirely, the withering breath of calumny and detraction. All these, however, are now covered by the dust of the grave-yard, which lies upon his bosom; and never did it press a purer, a warmer, or a more generous heart. He has descended to the tomb, without a spot to disfigure the escutcheon of his fame.

To his closing hour, he retained his accustomed vigor of mind. Of his last sermon, the writer of this article was an auditor. His subject, was "*The Christian Brotherhood*," with a valedictory address to the people from the text, 2 Cor. xiii. 11. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." His body was worn down and emaciated with disease, but he was evidently much interested, and soon became warm with his subject. His eyes were partially lighted up with their usual fire, and his thoughts occasionally arose, and sparkled with glowing brillancy; but they were like the distant flickering of the lightning, in the far off storm cloud, which had expended its force, and nearly passed away. He tottered from the pulpit to his bed, where he lingered until Saturday evening, the 12th September, 1840. He then called to him his sons resident in Paris, Tenn., whither his friends had conveyed him from Lebanon, and announced to them, that he was about to go—that chilly death had commenced his actual work. He gave them calmly all necessary directions, and addressed to them, and the numerous friends that crowded around him, his final exhortations. Still he lingered. The holy Sab-

bath passed in devotion, and Monday arrived.

"———All round was calm,
While on the bed of death the pious saint
Was waiting for his passport. Not a voice
Broke on that holy stillness—not a groan,
To tell of nature's sufferings, met the ear.
All—all—was peace. The healing aid
Was proffered by the hand of love; but he,
The dying one, now knew his hour had come,
And looked, alone, to Him in whom his soul
So long had rested. With an eye of faith
He saw the heavens opened—waiting spirits stood
To bear him upwards; and he seemed to hear
Some notes from angels' minstrelsy."

He had given his all to God, and only whispered audibly—these were his last words—"Lord Jesus receive my spirit," and *fell asleep*.

There lay his body, but his soul had gone, after a weary journey of sixty-seven years on earth, to tune its golden harp in the presence of the Saviour. He who had wept, and prayed, and toiled so much, had ascended to dwell with those, who long before, had crossed the flood of gloomy Jordan. We will not now ask—how could he be spared? Who is to take his place in the battle field? God is infinitely wise and good.

We will only add, that not a pang or groan marked his exit. "Ravished with a view of Heaven's glory, he forgot to live, and left on his pale corpse, now a fallen ruin, such a peaceful smile, as well might prove his victory in death." Oh, it is gain thus to die! When rich atoning blood purifies the spirit, and faith lays her strong hand on the blessed Lamb, who bore our load of guilt and wo, then darkness flees away, and through the dreary vale of the King of Terrors, a glory shines which tells of immortality. And there are angel *bands* of bright attendants—angel *notes* to greet the joyful spirit, as it bursts away from its cold prison; and beyond that valley, all is God and Heaven.—*Dr. Howell in Bap. Mem.*

DELL, William, M.D., an English Baptist, was educated at the University of Cambridge, and was a clergyman of the Church of England, officiating in the parish of Yeldon, Bedfordshire. Nothing is known of his holding any connexion with the Baptists, until the civil wars, when the subject of reforming the church become agitated. To that question he brought all the energy of his intellect, and all the warmth of his heart. Deriving from his Bible clear views of the spirituality of the present dispensation, pronounced the sentiment, that, "to make a whole kingdom a church was a mystery of iniquity." It is said by Dr. Calamey, that Baxter's most frequent disputes with Dell, was about *liberty of conscience*, "that is, that the magistrate had nothing to do in matters of religion by constraint or restraint, but every man might not only hold and believe, but preach and do in matters of religion what he pleased." In that year, 1645, Mr. Dell became chaplain in the army, and preached regularly in the quarters of Sir Thomas Fairfax. He was intimate with Oliver Cromwell, and the leading men of those times. In 1646, he was appointed to preach before the House of Commons on a public fast-day. In the course of his sermon, he took occasion to speak of the evil of persecution, and of using external force in promoting religion. The preacher who followed him, animadverted on that part of Mr. Dell's discourse, and defended the right of the magistrate to interfere

in matters of conscience. This led to public discussion by means of the press, and thus Mr. Dell stood forth as a leader of the party who favored religious liberty, and Mr. Love, his opponent, a Presbyterian, was at the head of those who advocated persecution. In 1649, Mr. Dell was appointed Master of Caius College, Cambridge, and retained his station until he was ejected by the act of uniformity." (Hague's Church Translated, p. 163–4.) The Bibliotheca Britannica represents him as master of Greenville and Caius College, Cambridge, and gives the following list of his works: 1. Power from on High; delivered in two Sermons on Acts i. 8. Lond. 1655, 4to. 2. Right Reformation, in a Sermon before the House of Commons, with a Reply to the Contradictions of Mr. Love's Sermons. Lond. 1646, 4to. 3. Sermon on Heb. ix. 10. Lond. 1646, 4to. 4. The building of the truly Christian Church, represented in a Exposition on Isaiah iv. 11, 17. Lond. 1646, 4to. 5. Uniformity Examined, whether it may be found in the Gospel or the practice of the Church of Christ. Lond. 1646, fol. 6. The Way of true Peace and Unity among the Faithful and Churches of Christ. Lond. 1649, 4to. 7. The Crucified and Quickened Christians; or a Discourse on Gal. ii. 19, 20. Lond. 1652, 4to. 8. Several Sermons and Discourses. Lond. 1652, 4to. 9. Tryall of the Spirits, both in teachers and hearers. Lond. 1653, 4to. 10. The Stumbling Stone. Lond. 1653, 4to. 11. Βαπτισμων Διδαχη; or, the Doctrine of Baptism. Lond. 1647, 12mo. 12. Select Works. Lond. 1773, 8vo. We cannot close this article without, once again, renewing our expression of surprise that the charge of illiterateness has ever in any age been alleged against the Baptists, and at the same time we must confess our mortification that any of our cherished and beloved denomination should ever have tamely admitted its truth.

DEWHERST, THOMAS, originally of Backup, in Lancashire, where he was a member of a Baptist Church, under the care of Rev. Richard Ashworth. He was received a member of Turner's Hall, London, August 19, 1715, and after a further trial of his ministerial gifts, was ordained to the pastoral office on the 29th of the same month. Mr. Wallin opened the work of the day, and was the mouth of the church upon the occasion; two members of the church offered public prayer, Mr. Mark Key gave a word of exhortation to the minister, and Mr. John Skepp preached to the church; Mr. Dewhurst then closed the work of the day with prayer. He continued at Turner's Hall about seven years, till 1723, when he either died or removed to some other place. Mr. Dewherst was one of the subscribing brethren at the Salter's Hall Synod in 1719. Wilson's Hist. Dissent. Churches, vol. 1, pp. 144, 145.

DENNE, JOHN, father of Henry Denne, a General Baptist minister, who preached chiefly in the counties of Huntingdon and Cambridge. He was fined for preaching a sermon, entitled—*Glad Tidings of Peace*—the printing of which was delayed by persecuting opposition many years, was published in 1699. Crosby, vol. 3, p. 114.

DENNE, Henry, a minister and author of eminence among the English Baptists of the seventeenth century, received his education in the University of Cambridge, and about the year 1630, took orders in the church of England from the hands of the bishop of St. David's. The first living he obtained was that of Pyrton, in Hertfordshire, which he held about ten years; and being a more frequent and lively preacher than most of the clergy in his neighborhood, was greatly beloved and respected by his parishioners. A visitation being held at Baldock, in the above county, in the year 1641, Mr. Denne was the person selected to preach on the occasion. In this sermon he freely exposed the sin of persecution, and took occasion to lash the vices of the clergy with so much freedom as gave great offence, and occasioned many false reports, which obliged him to print it in his own defence. From this time he was taken great notice of as a man of extraordinary parts, and a proper person to help forward the designed reformation. The revolution which took place in the state afterwards, occasioned a material alteration in religious affairs, many learned men were led to a closer study of the sacred Scriptures, as well as a more acurate investigation of some doctrines, then generally received as true. Of this number was Mr. Denne, who judging that the baptism of infants, had no foundation either in Scripture, or in the purest ages of the church, publicly professed himself a Baptist, and about the year 1743, was baptized by immersion, in London. He immediately joined himself to the church in Bell Alley, of which Mr. Lamb was pastor, and still continued his ministry both there and in different parts of the country. This change in Mr. Denne's sentiments exposed him to the resentment of the ruling powers, who put frequent obstructions in the way of his preaching. In the year 1644, he was apprehended in Cambridgeshire, by the committee of that county, and *sent to prison for preaching against infant baptism.* After he had been confined some time, his case, through the intercession of some friends, was referred to a committee of Parliament; and he was sent up to London, where he was kept prisoner in Lord Peter's house, in Aldergate-street, till the committee heard his case and released him. At this time there was confined in the same prison the learned Dr. Daniel Featley, famous for his opposition to the Baptists. The Doctor having published a book, called "The Dipper's Dipt, &c.," it was laid in the way of Mr. Denne, who having read it, thought himself called upon to defend his principles. He therefore challenged the Doctor to a disputation, which being accepted, Mr. Denne is reported to have had the best of the argument, and the Doctor declined proceeding further, under pretence that it was dangerous to do so without license from the government. Mr. Denne immediately set about answering the Doctor's book, and in the course of a few weeks produced a very learned and ingenious reply. After his release, notwithstanding the obnoxious nature of his opinions, Mr. Denne obtained, by some means, the parish of Elsly, in Cambridge-

shire, where he preached publicly in the church, and was much followed. But this excited the jealousy of the Presbyterian party. Being, upon an occasion, to preach a lecture at St. Ives, the committee of the county issued an order to prevent him; upon which he went into a neighboring churchyard, and preached under a tree, to a number of people, and to the great mortification of his opponents. In June, 1646, he was again apprehended by two justices of the peace, at Spalding, in Lincolnshire, and *committed to prison for baptizing some persons in the river.* Being thus pursued by the ruling clergy, Mr. Denne was obliged to quit his living; and seeing no prospect of usefulness in the church, he went into the army. As he was a man of great courage, and zeal for the liberties of his country, he behaved himself so well in the character of a soldier, as to gain a reputation not inferior to many who had made it the profession of their lives. At the conclusion of the war he returned to his former course of preaching, and took every opportunity of defending his principles. In the year 1658, he was engaged in a dispute concerning baptism, with Dr. Gunning, at St. Clement's Church, which lasted two days; and he is said to have offered strong proofs of his abilities and learning, as a good scholar, and complete disputant. In his judgment concerning some doctrines of the gospel, he took the middle way, along with bishops Usher, Davenant, Mr. Baxter and others. On this account, some accused him of being a great Antinomian, and others, a desperate Arminian. His death is supposed to have taken place soon after the restoration of King Charles the Second. Mr. Denne published the following pieces: 1. The Doctrine and Conversion of John the Baptist: a Visitation Sermon, 1642, 8vo. 2. The Foundation Children's Baptism discovered and rased; an answer to Dr. Featley and Mr Marshall, 1645, 4to. 3. The Man of Sin discovered, whom the Lord will destroy with the Brightness of his coming, 1645, 4to. 4. The Drag-Net of the Kingdom of Heaven; or Christ's drawing all men, 1646, 8vo 5. The Leveller's Design discovered; a Sheet, 1649. 6. A Contention for the Truth; in two public Disputations at St. Clement's Church, between Dr. Gunning and Henry Denne, concerning infant baptism, 1658, 4to. See Wilson's History Dissenting Churches, vol. 2, pp. 440–443, and Hague's Church Transplanted, p. 160. Watt in his Bibliotheca Britannica gives a list of his works, as follows:

1. Grace, Mercy, and Peace; containing God's reconciliation to man, and man reconciled to God. Lond. 12mo. 2. The Doctrine and Conversation of John the Baptist; a Sermon. Lond. 1642, 12mo. 3. A Conference between a Sick Man and his Minister. Lond. 1642, 12mo. 4. Antichrist Unmasked, in two treatises. Lond. 1645, 4to. 5. The Man of Sin discovered. Lond. 1645, 4to. 6. The Liverer's Design discovered. Lond. 1649, 4to. 7. A Contention for Truth, in two several Dissertations, between himself and Mr. Peter Gunning, concerning the Baptism of Infants. Lond. 1658, 4to. 8. The Quaker no Papist. Lond. 1659, 4to. 9. An Epistle

recommended to all Prisons in this City and Nation. Lond. 1660, 4to. 10. The Foundation of Children's Baptism discovered and razed; an answer to Drs. Featley and Marshall, 1645, 4to. 11. A Contention for the Truth, in two public disputations, at St. Clement's Church, between Dr. Gunning and Henry Denne, concerning Infant Baptism, 1658, 4to. The two last titles are from Benedict, p. 144, the preceding eight from Bib. Brit.

DEW, Samuel, a Baptist of England. "His origin seems to have been humble, and he was bred to the trade of a stone-cutter; but how long he followed this profession we are not able to say. His mind being seriously impressed, he applied in early life to the study of the Sacred Scriptures, and having embraced the principles of the Baptists, commenced preacher in that denomination. After spending a few years in occasional labors, he settled with a Baptist congregation at Mitchel-Dean, in Gloucestershire, where he was very popular, and not a little useful. In 1731, he removed to London to succeed Mr. Noble, at Great Eastcheap. Here his popularity abated, nor did his labors meet with that success with which they had formerly been attended. In consequence, his congregation greatly declined, and, at length, upon the expiration of their lease about 1760, dissolved their church state. After this, Mr. Dew did not assume any ministerial charge, but preached occasionally for his brethren, and communicated with the church at Horsleydown, under the pastoral care of Dr. Gill. Mr. Dew was a man of respectable character, and esteemed a good preacher by the admirers of Calvinism. But the manner in which he explained some doctrines was considered by some persons as having an Antinomian tendency. Nothing, however, could be farther from his design. His only publication that we have met with, is a funeral sermon of Mrs. Mary Bevois, preached at Mr. Gill's meeting-house, 1st April, 1735, on Job xix. 25. Mr. Dew survived the dissolution of his church only a few years." Wilson, as quoted in previous article, vol. 1, pp. 460, 461.

DE AUCHY, Jacques, a Baptist merchant who suffered martyrdom at Leewarden, the capitol of Friezland, in 1559. This good man, in the prosecution of mercantile operations visited Lord Van der Baal, an alderman of Harlengen, and in conversation urged incidentally something against the Roman Catholic Church. On the information and at the instance of this alderman, his professed friend, he was seized, imprisoned, his estate confiscated, his family reduced to poverty and beggary, and he, after an examination before the Inquisition, was martyred the next year after the death of Bloody Mary of England died. "Confession of Jaques D'Auchy, made before the Commissary and the Inquisitor," 13th January, A. D. 1558. This was first written in French and afterwards translated into Dutch, German, and English. It may be found in the Martyr's Mirror, pp. 517–532, and extract of it in Benedict, pp. 94–98. He was a learned advocate of Bible and Baptist truth.

DENISON, John, an English divine, died at Reading, 1628–9. Published among his works one entitled—On the two Sacraments, Baptism and the Lord's Supper. Lond. 1621, 4to.

DEAN, Mrs., wife of the Rev. William Dean. Mrs. Dean was born on the 29th of March, 1819, at Thetford, England. She was the daughter of E. H. Barker, Esq., a distinguished scholar, and the editor and author of several literary works. Discovering in early life a love for books and a capacity for acquiring knowledge, the parents of Miss Barker afforded her every desirable opportunity for study, which she successfully improved.

Having prosecuted her studies, including several European languages, with great vigor and success, she commenced the study of the Chinese language at the age of seventeen, and the following year sailed for China, under the patronage of the "Society for the Promotion of Female education in the East."

In March, 1838, she was married at Macao to the Rev. William Dean, with whom she proceeded to Bangkok, Siam, where she soon commenced a Chinese school, in the instruction of which she diligently and successfully labored for five years. By the combined influence of teaching and study, she had so far acquired the Chinese language as to speak and read it with readiness, and has left some proofs of her capacity at composition in that difficult tongue. Indeed, taking her acquirements as a whole, she probably knew more of the Chinese language than any foreign lady living.

Her piety, which discovered itself in childhood, was of an unostentatious but efficient character. Like an under current, though unseen, it evidently gave direction to the conduct of her life. She needed only to be convinced that any given course was agreeable to her Divine Master, and she adhered to it with scrupulous tenacity, and pursued her way with untiring perseverance. In her choice of friends, and selection of books, she discovered a strong partiality to what was decidedly spiritual, and those who knew her best can testify to her love for retirement and communion with God. This she exemplified to be compatible with a cheerful and animated deportment in the domestic and social circle. She appeared most happy when most usefully employed, and benevolent effort appeared ever to administer to the health of body and mind; while she exhibited a practical exemplification of the saying, "diligent in business, fervent in spirit, serving the Lord."

The health of her husband failing at Bangkok, she sailed with him for China in 1841, where they arrived in May, 1842, at Macao—at which place was born the little daughter now left motherless at the age of ten months. In the latter end of October, of 1842, she took up her residence at Hongkong, where, up to the last week of her life, she occupied a portion of her time in her favorite employments of teaching and studying the Chinese language. She looked forward with delight to the time when she hoped to be permanently located with her husband at a station northward,

where she could be more entirely devoted to direct missionary works. But God sees not as man sees. On Tuesday morning, March 21st, she arose apparently in her usual health, and took her accustomed walk before breakfast. During the forenoon of the day, she merely mentioned that she felt uncomfortably; but, in course of the afternoon, her husband found her so much indisposed as to warrant his calling her a physician. During the night her fever was very high, and her disease continued its violence until Friday, when it assumed alarming features, and baffled the efforts of the most skilful medical treatment. There were now manifest indications that the disease had deranged the mental functions, which materially interfered with eliciting those marked expressions of faith and hope sometimes uttered by dying Christians in the immediate prospect of dissolution. And yet consciousness lingered sufficiently for her to listen with marked attention to prayer and religious conversation; and we know that having made her peace with God while in youth and health, she was ready for the solemn summons. Her disease now raged with unabated violence, rendering abortive the assiduous attentions and skilful treatment of her physicians: and throughout Saturday, Sunday, and Monday, she lay balancing, as it were, between life and death, lingering upon the confines of time and eternity until half-past four o'clock on Wednesday morning, March 29th, when the silver cord was loosed, the golden bowl broken, and her spirit took its upward flight to that world—where death is swallowed up in victory, and all tears are wiped away.

Thus, on the 24th anniversary of her birth-day, the subject of this notice left her surviving husband and infant daughter to feel the loss of an affectionate wife and a devoted mother—a circle of Christian friends to mourn the removal of an agreeable associate and valued helper in their missionary work, while she has entered upon a higher service above, and commenced a life of immortality and unmingled enjoyment. By her life she has furnished a practical exposition of the meekness, the chastened cheerfulness, the patient perseverance and pious devotion of the Christian; and by her sudden death, she has admonished us to live habitually in readiness to leave this world and meet our Judge. She has left us the best of testimony in favor of early piety, a life of faith and prayer, and of the importance of the missionary enterprise.

In this cause she cheerfully devoted her all, and in the prosecution of her work she peacefully resigned her life. Though cradled in affluence, and nurtured under the influence of kindred friendship and refined society, influenced by an enlightened and consistent piety, she broke away from the embrace of affectionate parents, a beloved sister and endeared associates, and dared the perils of the sea and the unseen dangers of a foreign land, the scoffs of the infidel and the superstition of the heathen, for the sake of promoting the welfare of her race, and the glory of her Saviour. She now "rests from her labors, and her works follow her." One Chinese,

who had been her personal servant up to the time of her death, followed her to the grave with marks of mourning, who by his prayer and life affords encouraging evidence that he is preparing to follow his departed mistress. During her labors among the heathen, it was her privilege to see several Chinese put on Christ; and how far their conversion may be attributable to her influence, will be best known in a future world. Few persons have, during the same number of years, enjoyed better opportunities for a free and friendly intercourse with the Chinese, and perhaps none have improved them more assiduously, or produced a more salutary impression.

The following extracts made by her from favorite authors, may introduce us to the principles by which she was governed, and the spirit she labored to cultivate.

"Resolved, To spend a portion of time, thrice a day, for meditation, prayer, and reading the scriptures,—and to spend sometime on Saturday night in religious exercises for myself and relations and friends.

"To receive reproof or remarks on my conduct and performances with meekness, even though harsh and unreasonable.

"To endeavor, in giving reproof, not to offend, but to profit.

"Never to enter into any dispute or into conversation about the character of any absent person, unless to answer some good end.

"When in company, consider that perhaps some present may be lying under the wrath of God; should I not do something for such? Some who are sitting around me may be near eternity.

"Consider what views I once had of those missionaries who did not converse profitably.

"What if this be the last opportunity I shall ever have of doing good? Am I improving it? If the hour of my death should now come, am I suitably employed?

"In writing to my friends, inquire: 1st. Do I keep fully within actual facts or strong probabilities? 2d. Do I so write as will be apt to lead the public to expect more than can be realized? 3d. Do I write, in regard to style, terms and address, becoming my age, talents, &c.? 4th. Do I write anything, which if made public would cause future self-reproach, or become an obstacle to my usefulness?

"The true missionary goes to his work with simple and sublime faith, high elevation of aim and desire, a spirit of entire consecration to his work, not counting his life dear unto himself. As he advances in this work, he indeed finds it a career of labor and tribulations, *but this only seems to give to his motives and aims a superior purity and heavenliness.*"

The last extract is underscored, and seems to have been her daily watchword. In another manuscript are found the following:

"O, may I never be tempted to delay repentance to my dying day, but remember that the Lord has said, 'they that seek me early *shall* find me.'"

"May I remember, that if I would die the death of the righteous, I must also live the *life* of the righteous. There is nothing in life of which I can be certain but *death*, and I know not when it may come—how necessary it is

that I should make my whole life a course of preparation for death."

These expressions appear strikingly prophetic, and find their fulfilment in the pious character and unexpected termination of her own life. She has fought a good fight and finished her course, and has gone to receive the reward of the faithful. May we follow her example as she followed Christ, and be prepared to pass in peace through the dark waters of death to the bright glories of the heavenly world.—*Chinese Repository.*

DE VEIL, CAROLUS MARIA, D. D., was born at Metz, in Lorrain, of Jewish parents, and educated in that religion, but by perusing the prophetical part of the Old Testament, and comparing it with the New, he was led while very young to embrace Christianity. This so enraged his father, that with a drawn sword, he attempted to kill him; but was prevented by some persons present. His great abilities soon advanced him to considerable preferment in the Gallican Church. He became a canon-regular of St. Augustin, prior of St. Ambrose, at Melun, and professor of divinity at the University of Anjou, where he proceeded doctor of divinity. In the year 1672, he published a commentary on the gospels of Mark and Luke, in which, besides a liberal exposition of the text, he took opportunity to defend the errors and superstitions of the Church of Rome. This so advanced his reputation, that he was appointed to assist in writing against the Huguonots, the then main adversaries of the Roman Catholics in France. This employment led him to examine the controversies between the Papists and the Protestants, to whose principles he had been hitherto a stranger; and finding the truth on their side, he freely followed the dictates of his mind. However, to prevent the consequences that were likely to attend a change of his principles, he fled to Holland, where he abjured Popery, in 1677, and soon after came over to England. Here he soon became acquainted with bishops Stillingfleet, Compton, and Lloyd, and Doctors Tillotson, Sharp, and Patrick, and other clergymen. He was soon admitted to orders in the Church, and became chaplain and tutor in a family of distinction. In 1678, he revised his commentary on Matthew and Mark; and in the following year, published a literal explication of Solomon's Song, which he dedicated to Sir Joseph Williamson, President of the Royal Society. This work was so well received by the clergy, both at home and abroad, that they encouraged him to proceed in expounding the other parts of the sacred writings. Upon this, he published, in 1680, his literal exposition of the Minor Prophets, which he dedicated to Lord Chancellor Finch. These publications strongly recommended him to Dr. Compton, bishop of London, who gave him all possible encouragement, and granted him free admittance at all times into his library. There he met with some writings of English Baptists; and the arguments they used appearing to him to be founded on the word of God, he without hesitation embraced their opinions. After this he obtained an interview with the famous Hanserd Knollys, and be-

came intimately acquainted with Rev. John Gosnold, with whose learning and conversation he was so much taken, that he soon became a member of his congregation. Such a proselyte as Doctor De Veil brought no small honor to the Baptists. But he lost all his old friends, as well as his employments, with the exception of Dr. Tillotson, who valued men for their merits, not their opinions. Not long after this change in his sentiments, he wrote his Literal Explanation of the Acts of the Apostles. It was printed at London in 1684, and the following year translated by the author from the Latin, into the English language. In this piece he vindicates the principles and practices of the Baptists, with much learning and good judgment. After this, Dr. De Veil practised physic for his maintenance, and he received an annual stipend from the Baptists till his death. As he was not a perfect master of English language, he never succeeded as a preacher. He was however a grave and judicious divine, a skilful grammarian, and a pious good man. He had a brother, Lewis De Compeigne De Veil, who also embraced the Protestant religion. He was a learned man, and before he came to England, interpreter of the Oriental languages to the King of France." Birch's Life of Tillotson, pp. 75, 76, 77. Crosby, vol. iv., pp. 252, 259. Wilson's Hist. Dissenting Churches, vol. 1, pp. 205, 207. Hague's Church Transplanted, pp. 161, 163.

DE LAUNE, Thomas, a Baptist minister and author, "was a native of Ireland, the son of Roman Catholic parents. He received his education in his own country, under the patronage of the gentleman who owned the estate on which his parents lived. He was converted when a young man, and afterwards became teacher of a grammar school in London, and the minister of a Baptist Church. Dr. Calamy, one of the chaplains to Charles II., having invited the Nonconformists to bring forth their strong reasons, that they might be fairly discussed, Mr. De Laune, published his immortal "Plea," the best work in defence of Nonconformity that was ever written. It passed through twenty editions, and Defoe, who wrote a preface to the eighth edition, says: "The work is perfect of itself; never an author left behind him a more finished piece; and I believe the dispute is entirely ended. If any man ask what we can say why the Dissenters differ from the Church of England, and what they can plead for it, I can recommend no better reply than this; let them answer in short Thomas De Laune, and desire the querist to read the book." Great as were the merits of his work, it was the occasion of his being cast into Newgate prison, where he languished and died. As Defoe observes, "few clearer heads, greater scholars or masters of argument ever graced the English nation." Hague's Church Transplanted, p. 169.

He was the author of the following works:—1. Truth Defended; or, A Triple Answer to Mr. Baxter's Review, Mr. Wills' Censure, and Mr. Whiston's Postscript. Lond. 1667, 8vo. 2. Survey and Confutation of Joseph Whiston's Book of Baptism, 1676, 8vo. 3. The

Present State of London. Lond. 1681, 8vo. 4. A Key to open Scripture Metaphors; in 4 Books, the three last by Benjamin Keach. Lond. 1682, 2 vols. fol. 5. A Narrative of his Sufferings. Lond. 1683, 1684, 4to. 6. A Plea for the Noncomformists; to which is added, a Parallel Scheme of the Pagan, Papal, and Christian Ceremonies, with a Narration of the Trial and Sufferings of the Author. Lond. 1684, 1704, 4to. Lond. 1712, 8vo. Sermon on Several Occasions. Lond. 1728, 8vo. Bib. Britannica.

DEXTER, Gregory, a Baptist minister of America. "He had been a stationer in London, England, and had officiated as a preacher among the Baptists of that city. Having incurred the displeasure of the government by too free a use of his press, he fled to America, and in 1644, arrived at Providence. He was a correspondent of Roger Williams before he left England, and printed his Key to the Indian Language, at London, in 1643. It is probable that he and Mr. Green, of Boston, were the only two in New England who understood well the art of printing at that time; at any rate, it is certain that Mr. Dexter used to go regularly to Boston, from year to year, to aid the latter in the publication of his almanac. It is said of him that he was remarkable for a grave and earnest manner, which never forsook him, and was always intent on the work of the ministry. When Mr. Vaughan visited Providence in 1652, in order to procure the aid of Mr. Wickenden in forming a church which should observe the laying on of hands as a divine ordinance, Mr. Dexter accompanied them to Newport, and seems to have taken part in that service, from which we may infer that he had united with those who had formed a separate church there, under the care of Mr. Wickenden. After a while the latter removed his residence a short distance from the town, to the place now called Olneyville, and then the whole care of his ministry devolved on Mr. Dexter, who lived to the advanced age of 90 years." Hague's Church Transplanted, pp. 97, 98. This Dexter may have been a descendant and successor to Robert Dexter, the famous English Printer, Stationer, and Bookseller, who flourished from 1591 to after 1600. See Bib. Brit. under his name.

DICKINSON, Crispin. For a memoir of this Baptist minister, see Taylor's Lives, Va. Baptist Ministers, p. 489, et seq.

DICKINSON, Jonathan, a Presbyterian, First President of Princeton College, N. J., author of—1. Baptismal Regeneration, against Dr. Waterland, 1742. 2. Reflections on Mr. Wetmore's defence of Dr. Waterland, 1745. 3. A pamphlet in favor of Infant Baptism, 1746. Ben. p. 277.

DRINKWATER, Richard, an English Baptist minister, born at Milton Abbey, Dorset county, 1646, baptized 1667, ordained pastor of the Baptist Church at Portsmouth, 1669, he suffered fines and imprisonments, once was in jail eighteen months for conscience sake. His ministry was successful many years, and to the last he maintained his integrity of character, and exhibited prudence and piety under all circumstances. Crosby, vol. 3, p. 137.

DICKENS, L, a writer against the Anabaptists, about the close of the eighteenth century, mentioned by Benedict, p. 926, on the authority of Dr. Sears.

DIPPING. See Articles in this volume, Barber Edward, Cooke William, Guidot Thomas, and Anabaptist, Anabaptism, Catabaptist, Baptist, Baptism, Pædobaptism, and references under them.

DORE, JAMES, an English Baptist minister and author. He studied under the patronage of the Bristol Education Society, and was sent into the ministry by the Baptist Church at Cirencester, of which his brother was pastor. He received his first invitation to preach at Maze Pond, in December, 1782, and in the November of the following year, was elected to the pastoral office by the general suffrage of the church. His public ordination took place 25th March, 1784; Mr. Robinson, of Cambridge, delivered the introductory discourse; his brother, Mr. William Dore, delivered the charge; and Mr. W. Clarke, preached to the people. Wilson's Hist. Diss. Churches, vol. 4. p. 294. Among his published works, we have the titles of the following: 1. Letters on Faith, Lond. 1786. 2. Sermons on the African Slave Trade, Lond. 1788, 8vo. 3. Sermon on the death of Mr. John Flight, 1791, 8vo. 4. The principles of Anti-Pædobaptism, (i. e. Baptism,) and the practice of Female Communion completely consistent; in answer to the objections of Mr. Peter Edwards, Lond. 1795, 12mo. 5. An Essay on the resurrection of Christ, in which proofs of the fact are added, 1797, 12mo. Christ crucified, the grand theme of Paul's ministry, illustrated in a Sermon, 1804, 4to. 6. Religious Experience essential to a christian minister; a Sermon, 1804, 4to. 7. The Holy Spirit, the Spirit of Truth; a Sermon, 1805, 8vo. 8. Three Sermons, 1805, 8vo. 9. A sermon occasioned by the death of Rev. Abraham Booth, 1806, 8vo. Bibliotheca Brit. This may be the same James Dore noticed by Benedict, p. 190, as follows. 10. Sermons on Baptism; with a preface and notes, by William Newman, D. D., 1824, 8vo. pp. 108.

DORESTAAR. See Bayle's Crit. Dic. vol. 1. p. 289, note H. Art. Anabaptists, and BAYLE PETER, in this vol.

DODDRIDGE, PHILIP, D. D., born in London, 1702, died in Lisbon, 1751, was minister at Northampton, and is well known as author of several Theological works, the most considerable of which was entitled—The Family Expositor, or, a Paraphrase and Version of the New Testament, with critical Notes and practical Improvements. Lond. 1760-2, 6 vols. 4to. This work has been often re-printed, and published also abridged. The testimony of this learned and pious Pædobaptist will now be most copiously introduced. He says:—

"I have, indeed, a most dreadful baptism to be baptized with, and know that I shall shortly be *bathed*, as it were, in blood, and plunged into the most overwhelming distress." Paraphrase on Luke xii. 50.

2. "And after Jesus was baptized, as soon as he *ascended out of the water*, to the bank of Jordan. And John was also at that

time baptizing at Enon, which was a place near Salim, a town on the east side of Jordan; and he particularly chose that place because there was a *great quantity* of water there, which made it very convenient for his purpose. Nothing, surely, can be more evident, than that πολλα ὑδατα, *many waters*, signifies *a large quantity of water*, it being sometimes used for the Euphrates. Jer. i. 13, Septuagint. To which I suppose there may be an allusion, Rev. xvii. 1. Compare Ezekiel xliii. 2, and Rev. i. 15., xiv. 2., xix. 6., where *the voice of many waters* does plainly signify the roaring of a high sea. Considering how frequently bathing was used in those hot countries, it is not to be wondered that baptism was *generally administered* by immersion; though I see no proof that it was *essential* to the institution. It would be very unnatural to suppose that they (Philip and the Eunuch) *went down to the water*, merely that Philip might take up *a little water in his hand* to pour on the Eunuch. A person of his dignity had, no doubt, many vessels in his baggage, on such a journey, through so desert a country; a precaution absolutely necessary for travellers in those parts, and never omitted by them. See Dr. Shaw's Travels, pref. p. 4. *Buried with him in Baptism.* It seems the part of candor to confess, that here (Rom. xi. 4,) is an allusion to the manner of baptizing by *immersion*, as most usual in those *early times;* but that will not prove this particular circumstance essential to the ordinance." Fam. Expos. on Matt. iii. 16, John iii. 23, Acts viii. 38, Rom. vi. 4.

3. "I render the word μαθητευσατε, *proselyte*, that it may be duly distinguished from διδασκοντες, *teaching*, (in the next verse) with which our version confounds it. The former seems to import instruction in the essentials of religion, which it was necessary adults should know and submit to, before they could regularly be admitted to baptism; the *latter* may relate to those more particular admonitions in regard to Christian faith and practice, which were to be built on that foundation." Note on Matt. xxviii. 19.

4. On Matt. xix. 4, he says: "I acknowledge these words of themselves will not prove infant baptism to be an institution of Christ; but if that appears from other Scriptures to be the case (which I think most probable) there will be proportionable reason to believe, that our Lord might here intend some reference to it."

5. Although Dr. Doddridge might be quoted on Acts ii. 39, 1 Cor. vii. 14, Acts xxviii. 23, and other passages, it is waived.

DORSET, JOHN, an English Baptist of London, who in 1762, endowed the Particular Baptist Church in Petticoat Lane. He was a tallow-chandler in Brick Lane, and bequeathed 900*l.* to be equally divided amongst nine nonconformist churches. Wilson, ut supra, pp. 425, 426.

DOBSON, ALEXANDER, a Baptist minister of London, who settled as pastor of Park-meeting General Baptist Church, Duke-street, London, in 1757, and preached about ten years, till his death, which happened in 1767. Wilson's Hist. Dissent. Churches, vol. 4, p. 184.

DOLMAN, JOHN, an Independent, a Baptist, and a Churchman. He had been bred to the trade of a basket-maker, but commencing preacher, became pastor of a congregation in Bristol, England. He there published—"Contemplations among St. Vincent's Rocks, near Bristol." Afterwards removing to London, he became pastor of the congregation in Blackfields, London. It was constituted upon the Independent plan, but afterwards adopted mixed communion and admitted Calvinistic Baptists. In 1766, there was a lecture supported in this place, and preached by Mr. Eades, and Mr. Richardson. As for Mr. Dolman, he continued to preach here about six or seven years, when he judged fit to conform to the Church of England, the patrons of which rewarded the basket-maker with livings—the vicarage of Chalk, near Gravesend; the rectory of St. James's, Isle of Grains, Kent; and vicarage of Little Brickhill, Bucks; all of small value. He is said to have been a very ignorant man, and went by the name of 'Parson Twig.' His conformity took place in 1765." Wilson's Hist. Dissent. Churches, vol. 4, p. 343. By the bye, this is not a solitary instance of a Churchman's gown being conferred on ignorant, self-important, recreant Baptists, either in England or America, as a premium upon Episcopal orders.

DOE, CHARLES, an English Baptist minister, and author of—1. Collection of the Experience of the works of Grace. Lond. 8vo. Bib. Brit. also—2. The Reason why not Infant sprinkling, but believers' baptism ought to be approved; because the Lord Jesus Christ, his fore-runner John, and the apostles, preached it, and practised it, as herein will further appear by scripture authority, in about forty texts, with notes on every text. To which is added—How Infant Baptism came in fashion. The evil tendencies of Infant sprinkling. Difference between believers' baptism and Infant sprinkling, with several other things, 1702, 6th edition. From the title of this work, Pengilly must have read it, as also some other writers. For this last title, see Ben. pp. 159, 160.

DOUGLASS, CALEB, a Baptist minister, born at New London, Connecticut, 11th February, 1756; died 27th September, 1833, at Gorham, Ontario county, New-York. He was first a Pædobaptist Separate, but afterwards in 1796, at Whitestown, New-York, was baptized by Stephen Parsons. He was ordained a deacon in 1799, and to the ministry 7th January, 1802, and was pastor of Whitesboro Baptist Church from 1803 to 1816. He was one of the founders of Hamilton Institution, a most pious, efficient, useful and successful minister, and in every relation of life, as well as in all his public trusts, was faithful. For a more full biography, see Peck and Lawton's Historical Sketches, pp. 206–218.

DOBELL, JOSEPH, an English Baptist minister, author of—A New Selection of 700 Evangelical Hymns, Lond. 1806, 8vo. 2. Remarks on the Arguments of Mr. P. Edwards, for the Baptism, Church-membership and Salvation of Infants, 1807. 3. A Flowret for the Wealth of Humanity, 1812, 8vo. Bib. Brit.

DOWLING, JOHN, D. D., now pastor of Berean Baptist Church in the city of New-York, author of—A Vindication of the Baptists from the charge of bigotry, and embarassing missionary operations by translating and refusing to transfer, in all their versions of the Scriptures among the heathen, the words relating to Baptism. New-York, 1838, 8vo., pp. 30. Also a work on Romanism, and a Revival Hymn Book, &c.

DORRINGTON, THEOPHILUS, M. A., Rector of Wittnessham, in Kent, Eng. Among various works against Dissenters, and on other subjects, he wrote and published, A Vindication of the Christian Church in baptizing Infants, drawn from the Holy Scriptures. Lond. 1701, 8vo. Bib. Brit.

This writer, in the work above, p. 37, supposes that baptism was appointed by God in the beginning, and that it is a rite belonging to the old religion of the world, before the flood; and on p. 44, maintains that "although parents be admitted into the new covenant, the children born of them are *not born within the covenant*, but are as all others, born in a state of rebellion."

DOD and CLEAVER. See CLEAVER.

DUDLEY, AMBROSE. See Taylor's Lives Virginia Baptist Ministers, p. 214, et seq.

DUTCH ANNOTATORS. On Rom. vi. 3, they say: "The Apostle seems here to allude to the manner of baptizing, much used in those warm Eastern Countries; where men were *wholly dipped* into the water, and afterwards rose up out of the water; to show that their dipping into and remaining in the water, is a representation of Christ's death and burial; and the rising up out of the water, of his resurrection."

DUKE, WILLIAM, LL.D., author of—A Course of plain and familiar Lectures on the Christian Covenant, or the Articles of the Christian Faith, and on the two Sacraments, Baptism and the Lord's Supper, 1789, 12mo. Bib. Brit. Nothing more can be here recorded of this writer. We suppose him probably to have been an English General Baptist.

DUNCAN, JOHN, an English Baptist minister, pastor for a short time after 1792 of Rotherite Baptist Church, London. He had been deacon of Mr. Brown's Church in Blackfields, and afterwards built a small place of worship in the Grange Road, but left it in consequence of some difference. Wilson's Hist. Dissent. Churches, vol. 4, p. 367.

DU BOIS, J., mentioned as a writer against the Anabaptists in 1799. Ben. p. 926.

DUNSCOMBE, THOMAS. For a notice of this Baptist see Evans' Sketches of all Religions, p. 157.

DUNSTAR, First President of Harvard University. For a notice of this Pædobaptist who was really a Baptist at heart, see Barber's Hist. Mass. p. 548.

DURFEE, JOB, Esq., a Baptist Author of a Poem, entitled "WHAT CHEER," based on the salutation of the Indians to Roger Williams and his company on their first landing at Providence, R. I.

DUNHAM, JACOB H. The first white person ever baptized in Liberty County, Georgia. As early as 1756 his grandfather settled in that county. Jacob, son of John

Dunham, was born 26th Feb., 1774, in McIntosh County, Georgia. He was married 1799, baptized 20th Sep. 1806, and entered the ministry in 1808, and labored 24 years until 25th Sep., 1832, when he died. The principal field of his labors were "the backwoods of Liberty," (where he settled upon his marriage,) "the settlements of poor people along the Altamaha River, the blacks about Darien, and on the Sea-Islands, (St. Catharine, Sapelo, &c.,)—these were the fields of his labors—these the people, who joyfully received the word from his lips. Year after year, till late in life, would he hold his plough handles up to the very hour when he should set out upon his mission, and then throwing the saddle upon his plough-horse, he would press forward, with a heart burning with love to God and man. Or, launch his canoe and work his slow passage from ten to fifteen miles, to carry the lamp of life to hundreds of poor blacks whose lots were cast on the islands adjacent." "Hundreds, perhaps thousands, were converted under his ministry and baptized by his hands. No missionary in Burmah, in China, or Africa, was ever more willing to sacrifice all for Christ and his cause." The Baptists then had no organizations in Georgia to sustain home missionaries, and the people were unable to support him, but God was with him.—*Campbell's Georgia Baptists*, pp. 50–52.

DYKE, Daniel, M. A. A learned and godly English Baptist Minister, born 1617, at Epping, in Essex, died 1688, at London, and was buried at Bunhill-Fields, aged 70. His father, Jeremiah Dyke, was a parochial Puritan minister, at Epping, and was brother of Daniel Dyke, minister, first at Coggeshall, in Essex, and afterwards at St. Alban's, in Hertfordshire, where he was suspended by bishop Aylmer. This Daniel Dyke, uncle of the Baptist subject of this memoir, was author of a work entitled "The Deceitfulness of the Human Heart," and other works. His nephew, Daniel Dyke, after due course of preparatory education at private schools, was sent to the University of Cambridge, where he took his degree of Master of Arts, and soon afterwards received Episcopal ordination, and became immediately distinguished for his learning and useful preaching, and was in consequence promoted to the living of Haddam *Magna*, in Hertfordshire. He was made Chaplain in ordinary to Oliver Cromwell, and one of the Triers for the approval and admission of Ministers in 1653, in consideration of his learning, judgment and piety. He had previously become a Baptist, and was one of the three Baptists with Tombes and Jessey which were appointed among the Triers.

"Upon the Restoration, Mr. Dyke discovered his great integrity by refusing to conform to Episcopal Government, and to the ceremonies of the Church of England. In contemplation, therefore, of the approaching storm, he voluntarily resigned his living. When his intimate friend Mr. Case, who was one of the Ministers deputed to wait upon the King at the Hague, endeavored to dissuade him from his purpose, telling him what a hopeful prospect they had from the King's behavior, &c., Mr. Dyke told him plainly "that they did but deceive and flatter themselves!

That if the King was sincere in his show of piety, and great respect to them and their religion; yet when he came to be settled, the party that had formerly adhered to him, would have the management of public offices, and circumvent all their designs, and in all probability, not only turn them out, but take away their liberty too." The wisdom and justice of these remarks were fully justified by the King's subsequent conduct."

"After Mr. Dyke resigned his living, he preached as often as he had opportunity, and through some kind appearance of Providence, was generally preserved from the rage and malice of his persecutors. Though he lived in two or three great storms, and had several writs out against him, yet he never was imprisoned more than one night. After preaching a year upon trial, he was chosen a colleague with Mr. Kiffin, at Devonshire-square, London, and set apart to the office of joint-elder, Feb. 17, 1668; Mr. Knollys, Mr. Harrison and Mr. Kiffin, officiating upon the occasion. In this station he continued a faithful laborer, till removed by death in 1688, when he was about 70 years of age. His remains were interred at Bunhill-Fields, and his funeral-sermon preached by Mr. Warner. Mr. Dyke was a man of so much modesty that he could never be prevailed upon to appear in print. His name however stands with some others in two or three printed papers, in the composing of which it is supposed he had some concern. These were, 1. The Quaker's Appeal Answered; or a full relation of the occasion, issue and progress of a meeting at Barbican, between the Baptists and Quakers," 1674. 2. The Baptist's Answer to Mr. Mill's Appeal, 1675, &c. 3. Recommendatory Epistle before Mr. Cox's Confutation of the Errors of Thomas Collier. He also edited a volume of sermons by his father. Wilson's Hist. Dissent. Churches, vol. 1, pp. 433–434. Crosby, vol. 1, pp. 355–359. Hague's Church Transplanted, pp. 157–158.

Crosby, in vol. 3, p. 6, says, he was ejected from Great Haddam, in the County of Hartford, Dr. Calamy, as an evidence of his being Episcopally ordained, says: "That a certain person, when he had married, being desirous to get off from his marriage, he produced his orders, and by that means, he was disappointed."

EATON, David, an English author of—1. Scripture the only Guide to Religious Truth; a narrative of the proceedings of the Society of Baptists in York, in relinquishing the popular systems of religion, for the study of the scriptures. Lond., 1800, 8vo., 2d ed., 1809.—2. Letters to John Graham, in answer to his Defence of Scripture Doctrines as understood by the Church of England; and in Vindication of the Narrative of the proceedings of the Baptists in York, 1801, 8vo.—3. A Familiar Conversation on Religious Bigotry, Candor and Liberality, Lond., 8vo. —4. A Narrative of the Proceedings of the Baptists in York, Lond., 1809, 12mo. This Eaton must have been a Baptist. Bib. Brit.

EDWARDS, Morgan, A. M. The following biographical sketch of this truly eminent man, and distinguished promoter of the Baptist cause in America, was drawn by Dr. William Rogers of Philadel-

phia, in a sermon preached at his funeral, and by him communicated to Dr. Rippon of London, who published it in the twelfth number of his Annual Register, from which it is now extracted. The sermon, which for some cause was not printed, was preached in the first Baptist Church in Philadelphia, February 22, 1794, on 2 Cor. vi. 8. *By honor or dishonor; by evil report and good report; as deceivers and yet true.* The Doctor, after a general and pertinent illustration of his text, thus proceeds: "My highly esteemed friend and father, the Rev. Mr. Morgan Edwards, requested, as you have already been informed, that these words should be preached from, as soon as convenient after his decease. I presume he found them descriptive of what he met with in the course of his ministry.

"*Honor*, Mr. Edwards certainly had, both in Europe and America. The college and academy of Philadelphia, at a very early period, honored him as a man of learning, and a popular preacher, with a diploma, constituting him *Master of Arts;* this was followed by a degree *ad eundem* in the year 1769, from the college of Rhode Island, being the first commencement in that institution. In this seminary he held a *Fellowship*, and filled it with reputation, till he voluntarily resigned it in 1789; age and distance having rendered him incapable of attending the meetings of the Corporation any longer.

"He also met with *dishonor;* but he complained not much of this, as it was occasioned by his strong attachment to the Royal Family of Great Britain, in the beginning of the American war, which fixed upon him the name of *Tory:* this I should have omitted mentioning, had not the deceased enjoined it upon me. For any person to be so marked out in those days, was enough to bring on political opposition and destruction of property; all of which took place with respect to Mr. Edwards, though he never harbored the thought of doing the least injury to the United States, by abetting the cause of our enemies.

"A *good report* our brother also had. The numerous letters brought with him across the Atlantic, from the Rev. Dr. John Gill and others, reported handsome things of him; and so did, in return, the letters that went from America to the then parent country.

"*Evil reports* also fell to his share; but most of these were false reports, and therefore he gave credit for them as a species of persecution. And even the title of *deceiver* did not escape him. Often has he been told that he was an Arminian, though he professed to be a Calvinist; that he was a Universalist in disguise, &c. Yet he was true to his principles. These may be seen in our confession of faith, agreeing with that re-published by the Baptist churches assembled at London, in the year 1689. He seldom meddled with the five polemical points; but when he did, he always avoided abusive language. The charge of Universalism brought against him was not altogether groundless; for though he was not a Universalist himself, he professed a great regard for many who were, and he would sometimes take their part against violent opposers, in order to inculcate moderation.

"Mr. Edwards was born in Tre-

vethin parish, Monmouthshire, in the principality of Wales, on May 9th, 1722, old style; and had his grammar learning in the same parish, at a village called Trosnat; afterwards he was placed in the Baptist seminary at Bristol, in Old England, at the time the president's chair was filled by the Rev. Mr. Foskett. He entered on the ministry in the sixteenth year of his age. After he had finished his academical studies, he went to Boston in Lincolnshire, where he continued seven years, preaching the gospel to a small congregation in that town. From Boston, he removed to Cork, in Ireland, where he was ordained, June 1, 1757, and resided nine years. From Cork, he returned to Great Britain, and preached about twelve months at Rye, in Sussex. While at Rye, the Rev. Dr. Gill, and other London ministers, in pursuance of letters they received from this church, (Philadelphia,) urged him to pay you a visit. He complied, took his passage for America, arrived here May 23, 1761, and shortly afterwards became your pastor. He had the oversight of this church for many years; voluntarily resigned his office, when he found the cause, so near and dear to his heart, sinking under his hands; but continued preaching to the people, till they obtained another minister, the person who now addresses you, in the procuring of whom he was not inactive.

"After this, Mr. Edwards purchased a plantation in Newark, New-Castle county, state of Delaware, and moved thither with his family in the year 1772; he continued preaching the word of life and salvation in a number of vacant churches, till the American war. He then desisted, and remained silent, till after the termination of our revolutionary troubles, and a consequent reconciliation with this church. He then occasionally read lectures in divinity in this city and other parts of Pennsylvania, also in New Jersey, Delaware and New England; but for very particular and affecting reasons could never be prevailed upon to resume the sacred character of a minister.

"Our worthy friend departed this life, at Pencader, New-Castle county, Delaware state, on Wednesday, the 28th of January, 1795, in the seventy-third year of his age; and was buried agreeably to his own desire, in the aisle of this meeting-house, with his first wife and their children; her maiden name was Mary Nunn, originally of Cork, in Ireland, by whom he had several children, all of whom are dead, excepting two sons, William and Joshua; the first, if alive, is a military officer in the British service; the other is now present with us, paying this last public tribute of filial affection to the memory of a fond and pious parent. Mr. Edwards' second wife was a Mrs. Singleton, of the state of Delaware, who is also dead, by whom he had no issue.

"Several of Mr. Edwards' pieces have appeared in print, viz: 1. A Farewell Discourse, delivered at the Baptist meeting-house in Rye, February 8, 1761, on Acts xx. 25, 26. 'And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more; wherefore, I take you to record this day, that I am pure from the blood of all men.' This passed

through two editions, 8vo. 2. A Sermon preached in the college of Philadelphia, at the ordination of the Rev. Samuel Jones, (now D.D.) with a narrative of the manner in which the ordination was conducted, 8vo. 3. The Customs of Primitive Churches, or a set of Propositions relative to the Name, Materials, Constitution, Powers, Officers, Ordinances, &c., of a church; to which are added, their proofs from scripture, and historical narratives of the manner in which most of them have been reduced to practice, 4to. This book was intended for the Philadelphia association, in hopes they would have improved upon the plan, so that their joint productions might have introduced a full and unexceptionable treatise of church discipline. 4. A New-Year's Gift; a sermon preached in this house, January 1, 1770, from these words, 'This year thou shalt die;' which passed through four editions. What gave rise to this discourse will probably be recollected for many years to come. 5. Materials towards a History of the Baptists in Pennsylvania, both British and German, distinguished into First-day, Keithian, Seventh-day, Tunker, and Rogerene Baptists, 12mo. 1792. The motto of both volumes is, *Lo! a people that dwell alone, and shall not be reckoned among the nations.* 6. A Treatise on the Millennium. 7. A Treatise on the New Heaven and New Earth: this was re-printed in London. 8. *Res Sacra*, a Translation from the Latin. The subject of this piece is an enumeration of all the acts of public worship, which the New Testament styles *offerings* and *sacrifices;* among which, giving money for religious uses is one; and therefore, according to Mr. Edwards' opinion, is to be done in the places of public worship, and with equal devotion.

"Besides what he gave to his intimate friends as tokens of personal regard, he has left behind him forty-two volumes of sermons, twelve sermons to a volume, all written in large print hand; also about a dozen volumes in quarto, on special subjects, in some of which he was respondent, and therefore they may not contain his own real sentiments. These, with many other things, unite to show that he was no idler.

"He used to recommend it to ministers to write their sermons at large, but not to read them in the pulpit; if he did, he advised the preacher to write a large fair hand, and make himself so much master of his subject, that a glance might take in a whole page. Being a good classic, and a man of refinement, he was vexed with such discourses from the pulpit as deserved no attention, and much more to hear barbarisms; because, as he used to say, 'They were arguments either of vanity or indolence, or both; for an American, with an English grammar in his hand, a learned friend at his elbow, and close application for six months, might make himself master of his mother tongue.'

"The Baptist churches are much indebted to Mr. Edwards. They will long remember the time and talents he devoted to their best interests both in Europe and America. Very far was he from a selfish person. When the arrears of his salary, as pastor of this church, amounted to upwards of three hundred and seventy-two pounds,

and he was put in possession of a house by the church, till the principal and interest should be paid, he resigned the house, and relinquished a great part of the debt, lest the church should be distressed.

"The college of Rhode Island is also greatly beholden to him for his vigorous exertions at home and abroad, in raising money for that institution, and for his particular activity in procuring its charter. This he deemed the greatest service he ever did for the honor of the Baptist name. As one of its first sons, I cheerfully make this public testimony of his laudable and well timed zeal.

"In the first volume of his Materials, he proposed a plan for uniting all the Baptists on the continent in one body politic, by having the association of Philadelphia (the centre) incorporated by charter, and by taking one delegate out of each association into the corporation; but finding this impracticable at that time, he visited the churches from New-Hampshire to Georgia, gathering materials towards the history of the whole. Permit me to add, that this plan of union, as yet, has not succeeded.

"Mr. Edwards was the moving cause of having the minutes of the Philadelphia association printed, which he could not bring to bear for some years; and therefore, at his own expense, he printed tables, exhibiting the original and annual state of the associating churches.

"There was nothing uncommon in Mr. Edwards' person; but he possessed an original genius. By his travels in England, Ireland, and America, commixing with all sorts of people, and by close application to reading, he had obtained a remarkable ease of behavior in company, and was furnished with something pleasant or informing to say on all occasions. His Greek Testament was his favorite companion, of which he was complete master; his Hebrew Bible next, but he was not so well versed in the Hebrew as in the Greek language; however, he knew so much of both as authorized him to say, as often as he did, that the Greek and Hebrew are the two eyes of a minister, and the translations are but commentaries; because they vary in sense as commentators do. He preferred the ancient British version to any he had read; observing that the idioms of the Welsh fitted those of the Hebrew and Greek, like hand and glove.

"Our aged and respectable friend is gone the way of all the earth; but he lived to a good old age and with the utmost composure closed his eyes on all the things of time. Though he has gone, this is not gone with him; it remains with us, that the Baptist interest was ever uppermost with him, and that he labored more to promote it than to promote his own; and this he did, because he believed it to be the interest of Christ above any in Christendom. His becoming a Baptist was the effect of previous examination and conviction, having been brought up in the Episcopal church, for which church he retained a particular regard during his whole life." Baptist Library.

EDWARDS, Peter. First a Pædobaptist, then for a few months a Baptist, and then a Pædobaptist, author of—1. Candid Reasons for renouncing the principles of Antipædobaptism. Lond. 1795, 8vo.—

2. Baptism; being an address to Baptists and Pædobaptists, Lond. 1805, 12mo. We have also Peter Edwards' Short Method with the Baptists. The first work was printed in the Methodist Discipline, American edition of 1812, and has been regarded by Pædobaptists as the master-piece of Pædobaptists, although it contains not an original argument. Its merit consists in its brevity and sophistry, and is of all books most *uncandid*, and has become obsolete.

EDWARDS, John, an English Baptist, author of—1. A Vindication of the sentiments contained in a late address, &c., to a congregation of Baptists, Lond. 1791, 8vo. 2. Letters to the Rev. Mr. Medley, occasioned by his late behavior while engaged in divine service, 1790, 8vo. 3. Sermon, occasioned by the death of the late Rev. Dr. Joseph Priestly, Lond. 1804, 8vo. 4. The Friend of Christ sleeping in death; a Funeral Sermon, Lond. 1804. 5. Sermon preached on the Thanksgiving Day, Lond. 1805, 8vo. 6. All Saints Church Derby; a Poem, 1806, 4to. 7. Sermon, Lond. 1806. The list of his writings is given in full to distinguish him from several other authors of the same name. Bib. Brit.

EDWARDS, John, D. D., an eminent English divine, and author of numerous and voluminous works, born at Hartford, 1637; died 1716. We shall notice only three of his works, from each of which quotations will be added. 1. An Inquiry into four remarkable Texts of the New Testament, Lond. 1692, 8vo. In this work, pp. 143–144, he says: "Some of the Fathers held, that the Apostle's argument in the text (1 Cor. xv. 29,) is of this sort; *If there shall be no rising of the dead hereafter*, why is baptism so significant a symbol of our dying and rising again, and also of the death and resurrection of Christ? For those that were proselytes to the christian religion, were interpreted to make an open profession of these, in their being *plunged* into the baptismal water, and in being there overwhelmed and *buried*, as it were, in the consecrated element. The *immersion* into the water was thought to signify the *death* of Christ; and their *coming out*, denoted his *rising again;* did no less represent their future resurrection. On which account the minister's putting in of the christian converts into the sacred waters, and his taking them out thence, are styled by St. Chrysostom, *the sign and pledge of descending into the state of the dead and of a return from thence.* And, thus because the washing and plunging of the newly admitted christians, was a visible proof and emblem, first of Christ's, and then of their resurrection from the grave; the forementioned fathers have been induced to believe, that this passage of our Apostle, which I am speaking of, hath a particular respect to that, and is to be interpreted by it. Nay, this seems to agree exactly with the language and tenor of our Apostle himself, who may be thought to be the best interpreter of his own words; *know ye not*, saith he, *that so many of us as have been baptized into Christ, were* baptized *into his death? Therefore we are buried with him by baptism*, &c., Rom. vi. 3, 4."

In his work, entitled Exercitations, critical, philosophical, historical, and theological, on several important places in the Old and

New Testament; in two parts, Lond. 1702, 8vo. Exercit. ix. p. 136, commenting on Cant. xii. 2. *Thy navel is like a round goblet which wanteth not liquor.*" This passage he applies to baptism thus: "There is a great controversy *solved*, namely, between us and the Anabaptists, who are against the baptizing of children, because they are not come to the years of understanding. Let it be remembered from what is suggested to us here, that infants (according to the notion which prevailed in those days,) receive nourishment by the *navel*, though they take not in any food by the mouth. So it is no good objection against baptizing infants, that they are ignorant and understand not what they do, and that they are not able to take any spiritual nourishment after the ordinary way; it may be done, as it is said here, by the *navel*, by the federal knot or link which ties them fast to their christian and believing parents." This is the ablest defence of infant baptism we have ever seen from scripture, but its use by a learned Doctor of Divinity must injure the cause it seeks to promote. Lord, what is man that he should stoop to such means to prop infant baptism? Another of his works may be simply quoted as another sample of logic. Theologia Reformata; Or, the substance and body of the Christian Religion, Lond. 1772, 2 vols. folio. Ten years after the author's death, was published vol. 3, Lond. 1726, folio. In this work, vol. 3, p. 568, on Matt. xxviii. 18, he says: 'This general commission takes in all particulars. *Go, baptize all nations*, is as much and as full as if Christ had said, *Go, baptize all men, women and children.*" Of course this interpretation includes untaught and unconverted Pagans, unbelieving Jews and Mahomedans, as well as Infidels. This would convert the world into a church without any other qualification but baptism, and such has been the policy of Papists, Episcopalians, Lutherans, and most Pædobaptist Sects. The argument is, *I assure you my brethren*—the simple declaration of a divine.—No, the commission is, *make disciples* and *baptize disciples*, and a disciple is a christian before baptism, and when baptized is a baptized christian, but if not a christian before baptism, after baptism the baptized is *a baptized* ANTICHRISTIAN. Is it not taking the name of the Father, Son, and Holy Ghost in vain, to use the name of the sacred Three in One in the mock baptism of one who is not really or professedly a christian first? Too much of our attention has been bestowed already upon this author.

EDWARDS, JONATHAN, an American Pædobaptist, president of Princeton College, N. J., the celebrated author of "the History of Redemption," and various other learned theological works, unequalled in merit. He says in a work entitled Discourses on Important Subjects, Boston, 1738, on p. 68: "Positive precepts are the greatest and most proper trial of obedience; because in them the mere authority and will of the legislator, is the *sole ground* of obligation, and nothing in the natures of the things themselves; and therefore, they are the greatest trials of any person's respect to that authority and will." Baptists properly apply this truth to baptismal obedience. In

his Inquiry into the Qualifications for full communion, Bost. Ed. 1749, p. 117 and p. 30, "On Providence and the Covenants" he might be quoted, were it consonant with our plan to develope or review the positions of authors. This reference must suffice. We must add, that in his History of Redemption, he maintains pædobaptist views of the sacraments and covenants, and deals not the *most fairly* with the German Anabaptists, although his testimony concerning the Waldenses, &c., is valuable properly modified.

EDWARDS, JONATHAN, D. D., an English Divine, born in Derbyshire, 1629; died, 1712. He was an able writer on various subjects, particularly against Socinianism. In his works entitled, Preservative against Socinianism, Oxf. 1698–1703, 4to. part 3, p. 52. On Philological Interpretation he remarks very properly, that "In words which are capable of two senses, the *natural* and *proper* is the *primary;* and therefore, ought in the *first* place and *chiefly* to be *regarded.*" A principle calculated to make Baptists.

ERASMUS, DISEDERIUS ROTERDAMUS, one of the most illustrious of the Revivers of Learning, was born at Rotterdam, 1467; died, 1536. This most voluminous, learned, and classic theological author, is quoted only to show a specimen of pædobaptist positions. He says, "It is *probable* the baptism of infants was instituted by Apostles; nevertheless, if one doubt thereof he should *not* be condemned." This is somewhat more liberal for the period in which he lived, than was common in the advocates of *human* tradition. It is PROBABLE. If it were so, would it not be found in the New Testament and then be *certain.* 'Tis *probable* is an argument which might as well prove any other error.

EDZARDI, J. a German Lutheran, who wrote against the Anabaptists from 1636 to 1651.

EASTWOOD, MARVIN, a Baptist author of—The Apostolic Platform, or a Vindication of the Baptists from the charge of Close Communion, it being the substance of a sermon preached by Marvin Eastwood, pastor of the Baptist Church, at Waterford, N. Y. Lansingburgh, N. Y. Lamb, Pr. 1842. This work we have seen and it is an able tract.

ENGLAND, CHURCH OF.—In the Homily of the Resurrection it is written: "As we be *buried* with Christ by our baptism into death, so let us daily die to sin, mortifying and killing the evil motions thereof. And as Christ was raised up from death by the glory of the Father, so let us *rise* to a new life, and walk continually therein."

In a book entitled, "*Catechismus*, that is to say, a short introduction into christian religion for the syngular commodite and prosyte of childre and yong people. Set forth by the mooste reverende father in God, Thomas, Archbishop of Canterbury, Primate of all England, and Metropolitane. Gaulterus Lynne excudebat, 1548;" which was the first liturgy of the Protestant Church of England, adopted during the Reign of Edward VI., says:

"What greater shame can there be, than a man to professe himself to be a christen man, because he is baptized, and yet he knoweth not

what baptisme is, nor what strength the same hath, nor what the DIPPING in the water doth betoken. . . When God is added and joined to the water, then it is the *bathe* of regeneracion, ... a *bathe* that washeth our soules by the Holy Ghoste, as Sayncte Paule calleth it, saying, God hath saved us thorowe hys mercye by the *bathe* of regeneracion, ... for baptisme and the dyppynge into the water doth betoken, that the old Adam, with all his synne and evel lustes ought to be drowned and kylled by daily contrition and repentance."

The Rubric of the Church of England ordains that the "Priest dip the child, unless it be certified that it be weakly." Also in one of the Baptismal Prayers, God is thus addressed—"Almighty Father . . . . who didst sanctify water for this use *by the baptism of thy well beloved Son* IN *the River Jordan.*"

The Provincial Councils of the English Church, while it was subject to the See of Rome, ordained *immersion*, A. D. 1106, York; 1200, London; 1217, Salisbury; 1224, Worcester; 1287, Exeter; 1306, Worcester, and the first Rubric did not ordain adult baptism but only —*Infant Trine Immersion*, and in the Prayer-Book preference is still given to DIPPING.

As to other positions of the Church of England, they will be noticed more appropriately elsewhere, touching the sacraments. Enough is here quoted to show it to have maintained, enforced, and preferred immersion, while it administered the rite to children from the beginning of Protestantism, and from the beginning of Romanism, at the period of the visit of Austin the Monk first to the British Isles, and to the Baptists who had been there from the days of the Cæsars, or at least as early, A. D. 150, were numerous, and exceedingly so in the beginning of the 7th century. But of this in its place under the periods to which each sect belongs in our History.

EADES, JOSEPH, an English Baptist Minister, of whom nothing further can now be stated except that under Hart-street General Baptist Church, Westminster, England, Walter Wilson, pp. 15–16, says: "This gentleman is introduced in the capacity of assistant to Mr. Smith, which office he sustained a few years. His name occurs in a manuscript list of Dissenting Churches in London, in the year 1727, and which is now before us. In the year 1728, or near upon that time, Mr. Eades removed to take charge of a General Baptist Society, at Saffrom Walden, in Essex, where he continued to preach upwards of forty years, and died greatly respected, November 26, 1769. He was a worthy and pious man, and possessed respectable talents for the ministry." He is not to be confounded with another person of the same name, who preached at Ratcliff-highway, and will be mentioned in his proper place.

EVANS, CALEB. An English Baptist. "This worthy minister was born in Bristol, in the year 1738; being the son of the Rev. Hugh Evans, a minister and tutor among the Baptists of that city. Under the care and instruction of his excellent parent, he imbibed the first principles of learning and religion. At a proper age he was sent to London, and placed in the

Dissenting Academy at Mile-End, under Drs. Walker, Conder, and Gibbons; and at the same time received a member of Dr. Stennett's Church in Little Wild-street. At the close of his studies, he preached for about two years as assistant to Mr. Thompson, in Unicorn-yard, and Dr. Furneaux, at Clapham. At the earnest request of the congregation at Broadmead, Bristol, he removed thither in 1759, to become colleague with his father. About eight years afterwards he was ordained co-pastor; and likewise assisted in the academy. In order to assist and extend the benefits of this institution, he planned in 1790, "The Bristol Education Society;" and upon the death of his father in 1781, was appointed to superintend the concerns of the academy; in which Rev. James Newton, minister of another congregation in the same city, had been some years before appointed tutor. His good sense and piety, his acquaintance with men and things, and the knowledge he acquired by diligent study and reading, all happily qualified him for this important office. The improvement of his pupils in useful literature, particularly in those branches of it which with the blessing of God might render them acceptable preachers, was what he earnestly desired; and his incessant labors to that end were crowned with no small success. The perfect harmony which subsisted between the different tutors, reflected no small honor on them all, whilst it contributed greatly to the success of the institution. In 1789, the University of Aberdeen conferred upon him the degree of Doctor in Divinity. The natural and acquired abilities of Dr. Evans, combined with the amiable qualities of his mind, fitted him in an eminent degree for the stations of public usefulness which he was called to fill. As a pastor, he was faithful, laborious, and affectionate. His preaching was evangelical, experimental, and practical; his manner of address grave, but not formal; animating and commanding; but neither affected nor assuming. Over the affairs of the church, he presided with prudence, candor, and steadiness. But his labors were not confined to ministerial duties. He published many occasional sermons and tracts in defence of the leading truths of the christian religion, particularly the doctrine of the atonement, which he made the grand topic of his ministry. His zeal he tempered with christian charity, and understood well the right of private judgment. Sensible of the weakness of the human intellect, and of the difficulties felt by many upright minds with regard to certain doctrines, he was disposed to make every allowance for the disagreement of christians, and cordially embraced all who loved our Lord Jesus Christ in sincerity. He was a warm advocate for civil and religious liberty, and greatly rejoiced at the increase of both. Whilst he adorned his profession as a minister and a christian, his general character was held among all ranks of men in the highest respect for probity, honor, and benevolence. The numerous schemes of public usefulness devised and executed by Dr. Evans, evince both the activity and benevolence of his disposition. At Broadmead, Down-end, and Mangotsfield, near Bristol, he caused

Schools to be erected for the instruction and clothing of destitute children; and he reared places for public worship at Down-End, Thornbury, and other neighboring villages. For the support of all these he labored with great zeal and activity, and failed not himself to set an example of liberality. Hospitality flourished in his own house, and his assistance to works of charity, was cheerfully afforded. Many long and weary journies he undertook for the purpose, in concurrence with his brethren, in forwarding the cause of truth and godliness. In the interval between his first paralytic seizure and that which put a period to his life, he had the possession of his reason, although a general languor prevailed over his frame. During this period his mind was calm, and he expressed a patient acquiescence in the will of God. The cordial and tender manner in which he often expressed his forgiveness of the injuries he had received, made a deep impression upon the hearts of those who attended him. After his recovery from the first shock, hopes were entertained of the re-establishment of his health; but a second attack in the course of about two months, and which left him in a state of insensibility for two days, put a period to his life on the 9th of August, 1791, in the 54th year of his age. An excellent discourse preached upon this occasion to his congregation at Broadmead, by Dr. Stennett, was afterwards published, together with an address at his interment, by the Rev. John Tommas, minister of the Pithay meeting in the same city." It must be [illegible] tist to receive such a memoir of a departed brother, as a tribute of respect from a Pædobaptist, and it is no less creditable to its author, Walter Wilson. In his Hist. Dissent. Churches, vol. 4, pp. 236–239, he adds the following list of his WORKS.

1. Sermons on the Scripture Doctrines of the Son and Holy Spirit, 1766, 12mo. 2. A Collection of Hymns adapted to Public Worship, 1769, 12mo. 3. An Address to the serious and candid Professors of Christianity, 1772, 12mo. 4. Christ Crucified; or, the Scripture Doctrine of the Atonement; in four discourses upon that subject, 1789, 12mo. 5. Seventeen occasional Sermons, viz: Funeral Sermons; Sermons at the Ordination of Ministers; On the Fifth of November; and other Public Occasions. 6. Tracts; Association Letters; and other fugitive Pieces." The Bibliotheca Britannica gives the following catalogue, and dates his birth a year earlier, 1737. 1. Sermons on the Scripture Doctrine of the Son and the Holy Spirit, 1766, 12mo. 2. Against an attack on the Trinity, by one Williams. 3. A Collection of Hymns adapted to Public Worship, 1769, 12mo. 4. Sermon on Psalm, xxvii. 13, 1771, 8vo. 5. An Address to serious and candid Professors of Christianity, 5th Ed. 1772, 12mo. 6. Sermon on 3 John, xi. 1773, 8vo. 7. On Tim. ix. 5, 1673, 8vo. 8. On Eph. x. 16, 1774, 8vo. 9. On Gal. v. 13, 1775, 8vo. 10. A Funeral Sermon, Brist. 1776, 8vo. 11. Letter to Rev. John Worley, Lond. 1775, 12mo. 12. A Reply to Mr. Fletcher's Vindication of Mr. Wesley's Calm Address, Lond. [illegible]

try Detected, Lond. 1776, 8vo. 14. Sermon, Lond. 1784, 8vo. 15. On Psalm lxxiii. 26, 1776, 8vo. 16. On 2 Sam. iii. 38, 1776. 17. On Heb. x. 32, 1778, 8vo. 18. On Providence, xiv. 32, 1780, 8vo. 19. A Funeral Sermon on 2 Kings, ii. 12, Brist. 1787. 20. Sermon, Lond. 1789, 12mo. 21. The Faithful Servant Crowned; preached April 13th, at the interment of the late Rev. James Newton, M. A., together with the funeral oration at the grave of John Tommas, Lond. 1791, 16mo. 22. The Deceitfulness of Sin; a sermon addressed to young people, Lond. 1792, 8vo. 23. Seventeen occasional Sermons, and a few Tracts of fugitive subjects." He died 1791.

EVANS, HUGH, M. A., father of the above Caleb Evans. He was a Baptist minister and tutor at Bristol, England, and author of —1. Sermon on Phil. ii. 29, 1773, 8vo. 2. On Col. iv. 17, 1773, 8vo. 3. On 2 Cor. iii. 6, 1773, 8vo. 4. On Zach. i. 5, 1773, 8vo. 5. On 1 Thess. ii. 19, 1781, 8vo. Bib. Brit. In another place this eminently good man will be further noticed.

EVANS, JOHN, M. A., an English General Baptist, author of—1. An Address designed to promote a revival among the General Baptists, 1793, 12mo. 2. Juvenile Pieces designed for youth of both sexes, 5th Ed. 1793, 12mo. 3. A Brief Sketch of the Different Denominations into which the Christian World is Divided. Lond. 1794, 12mo. 1801, 12mo. 12th Ed. 1811. New Ed. 1815. 4. A Sequel to the Sketch, 1796, 12mo. 1801, 4th Ed. 1806. 5. A Funeral Sermon, Lond. 1795, 8vo. 6. A Funeral Sermon, Lond. 1796, 8vo. 7. An Apology for Human Nature, by the late Charles Bulkley; with a Prefatory Address, 1797, 12mo. 8. An attempt to account for the infidelity of the late Mr. Gibbon; founded on his own memoirs, 1797, 8vo. 9. Sermon, Lond. 1798, 8vo. 10. Moral Reflections, suggested by a view of London from the Monument, 1798, 12mo. 11. On the Education of Youth, 5th Ed. 1798, 8vo. 12. An Epitome of Geography, 1801. 2d Ed. 1802. 13. An Address to Young People on the Importance of Religion, 1801, 12mo. 14. The name of the Lord great among the Gentiles; a Sermon, Lond. 1801, 8vo. 15. Sermon on the Peace of Amiens, 2d Ed. 1802, 8vo. 16. Sermon on the Threatened Invasion, 1803–1816. 17. The Juvenile Tourist; or, Excursions through various parts of Great Britain, Lond. 1803, 8vo. 1805, 12mo. 18. The unhappy effects of Enthusiasm and Superstition; a Sermon, 1804, 8vo. 19. The Destruction of the Combined Fleets of France and Spain; a Sermon on the Victory of Trafalgar, 1805, 8vo. 20. Picture of Worthing, 1805, 12mo. 21. The Poetic Garlands; or, Beatitudes of Modern Poetry, 1807, 12mo. 22. A Sermon at the opening of a new place of worship, Cranbrook, 1808, 8vo. 23. A Sermon on the Lancasterian System of Educating the Poor, 1808, 8vo. 24. An Address on the Baptism of Isaac Littleton, a converted Jew, 1808, 8vo. 25. Importance of Educating the Poor; a Sermon on behalf of the Royal Free School in Canterbury, Lond. 1809, 8vo. 26. A Letter to Robert Hawker, D. D., suggested by his Defence of the London Female Penitentiary, Lond. 1809,

8vo. 27. A New Geographical Grammar, 1809, 2 vols. 8vo. 28. General Redemption the only proper basis of General Beneficence, Lond. 1809, 8vo. 29. The Jubilee rendered a source of religious improvement; a Sermon, 1809, 8vo. 30. A Sermon on the interment of Stephen Lodwell, Esq. 1809, 8vo. 31. A Sermon on the death of Princess Amelia, 1810, 8vo. 32. Religious Liberty the Offspring of Christianity; a Sermon on the ejection of Lord Sidmouth's Bill, 1811, 8vo. 33. The Christian Minister's Retrospect; a Sermon, 1811, 8vo. 34. The Superior Glory of the Second Temple; a Sermon, 1812, 8vo. 35. Protestantism illustrated in two letters from a Roman Catholic Priest; with remarks, 2d Ed. 1812, 8vo. 36. A Funeral Sermon, 1812, 8vo. 37. A Funeral Sermon, 1813, 8vo. 38. Complete Religious Liberty Vindicated, in a letter respecting the Petition for the abolition of all the Penal Statutes in Matters of Religion, 2d Ed. 1813, 8vo. 39. Peace and Persecution incompatible with each other; an Address on the Persecution in South France, Lond. 1813. 40. Sermon on Peace, Lond. 1814, 8vo. 41. A Preservative against the Infidelity and Uncharitableness of the 18th Century, Lond. 12mo. 42. Flowers of Poetry, 24mo. 43. The Prosaic Garland, 24mo. 44. Mr. Evans also edited Dr. Young's True Estimate of Human Life; with a Life of the Author, 4th Ed. 12mo. 45. Also, Mrs. Brock's Dialogues between a Lady and her Pupils; Describing a Journey through England and Wales, 3d Ed. enlarged, 12mo. 46. Crosby's Christian Lady's Pocket-Book, which appears annually. Bib. Brit. Have Baptists no authors? A copy of each of Evans' works alone would be no mean library.

EVANS, Chrismas. Of this distinguished Welsh Baptist Minister, whose eloquence made him a star of the first magnitude in the British Empire as a Christian Evangelist, we can only refer the reader to sketches of his Sermons published first in Welsh and republished in Pittsburgh, Pa., 1837, by Rev. Mr. Davis, translator of the History of the Welsh Baptists. Our succint memoir of him is lost. He will elsewhere be noticed.

ERBERY, William. For a notice of him see Davis' History of the Welsh Baptists, p. 26. He was author of—1. Nor Truth nor Errour, nor Day nor Night, but in the Evening there shall be Light, Zach. xiv. 6, 7; being the relation of a Public Discourse between Master Cheynel and Master Erbery, Lond. 1627, 4to. 2. The Lord of Hosts; or, God guarding the Camp of the Saints and the beloved City, Rev. xx. 9, Lond. 1648, 4to. 3. The Grand Oppressor; or, the Terror of Tithes felt, and now confest, Lond. 1652, 4to. 4. The Scourge of the Assyrian, Lond. 1652, 4to. 5. The Sword doubled to cut off both the Righteous and the Wicked, Lond. 1652, 4to. 6. The Bishop of London; or an Episcopal Spirit risen and appearing at London House, Lond. 1652. 7. A Call to Churches; or, a Packet of Letters to the Pastors of Wales, presented to the Baptist Teachers there, Lond. 1653, 8vo. 8. A Monstrous Dispute; or, the language of the Beast, Lond. 1653, 4to. 9. Ministers for Tithes, Lond. 1653, 4to. 10. The Madman's Plea; or, a Sober De-

fence of Capt. Chillinton's Church, Lond. 1653, 4to. 11. The Babe of Glory breaking for him the broken flesh of the Saints, Lond. 1653, 4to. 12. The North Star; or, Some Night Light Shining in North Wales, Lond. 1653, 4to. 13. An Olive Leaf; also, the Reign of Christ and his Saints with him on Earth a thousand Years and one Day, and the Day at hand, Lond. 1654, 4to. 14. Jack Pudding; or, a Minister made a Black Pudding, Lond. 1654, 4to. 15. The Great Earthquake, Rev. xxi. 18; or, Fall of all Churches, Lond. 1654, 4to. Bib. Brit.

ELDERFIELD, Christian, M. A., known only as author of—1. The Civil Right of Tythes, Lond. 1650, 4to. 2. Disquisitions concerning Regeneration and Baptism, Lond. 1653, 4to. A Pædobaptist Churchman. Bib. Brit.

EXELL, Joshua. Known only as author of—A Serious Enquiry into Infant Baptism, showing by plain Scripture proof, that John Baptist did as certainly baptize infants as adults, Lond. 1693, 4to. Bib. Brit.

EVE, George. For his memoir see Taylor's Lives of Virginia Baptist Ministers, p. 208.

EWER, Samuel, a generous worthy man of great piety and learning; he was pastor of the Baptist congregation at Hempstead in Hertfordshire, England, and well beloved and respected by his people. He was, says Mr. Piggott, Works, p. 416, justly esteemed by all men of probity and good sense, who had the advantage of his acquaintance. For if one consider the Rev. Mr. Ewer, in any relation while living, he was very desirable. He has distinguished himself for several years, as an exemplary christian, whose piety towards God, and affability towards men, have recommended him to the esteem and approbation of all; being an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. He had a prudent and regular zeal for the glory of God, and the salvation of souls. He ever expressed a just indignation against *sin*, and pressed after the highest degrees of *holiness*. He kept clear from the extremes of superstition and enthusiasm, believing that substantial religion did consist in a conforming to the moral perfections of the Godhead. His moderation was remarkable and extensive; he followed the things which made for peace, and diffused the grateful odors of charity wherever he came. He was patient and submissive under the various trials and afflictions to which he was exposed thro' the course of his life. It was not the prospect of outward gain, but the love of souls, that engaged him in the ministerial work. He did forego that which he might have demanded, viz.: a *maintainance* for himself and family; yet he always generously gave his labors to his church, and notwithstanding, took not the less pains in the promoting of their salvation. But he studied diligently to show himself approved, a workman *who needed not to be ashamed, rightly dividing the word of truth*. And constantly in the course of his ministry, he did insist upon the great and substantial truths contained in the christian revelation. The time of his death I did not find; but his indisposition was but short, for he was well and dead

within the compass of *seven* days. His funeral sermon was preached by Mr. Piggot, Dec. 24, 1708.

Mr. Ewer was author of—A Reply to Edward Hitchins' Work, entitled, The Infant Cause Pleaded, Cleared, and Vindicated, 1704. This is an able work. Crosby, vol. 4, pp. 314–319. Ben. p. 160.

ECCLES, John. An English Baptist. "He was pastor of a congregation at Bromisgrove, in the county of Worcester; and preached the gospel there and at Coventry, near sixty years. He suffered much for his nonconformity; was taken preaching, and greatly abused, and put into a dungeon in Worcester gaol. But God raised him up a friend, Mr. Swift, one of the members of Parliament for the county of Worcester, who became bound for him in a bond of one thousand pounds, and so procured his liberty. He was a man of worth, and given much to hospitality; but having a large family and suffering much persecution, he was in the end reduced to great poverty; which he bore in a cheerful manner. The latter part of his life was spent at Coventry, where he died January 26, anno 1711, in the 76th year of his age." Crosby, vol 3, p. 118.

ERSKINE, John, D.D., an eminent divine of the Church of Scotland, was born 1721; died 1803. Of his numerous and some valuable works, one entitled, Theological Dissertations, 1766, 12mo, may be quoted. On p. 8, he says: "The Sinai Covenant was made, not only with those who came out of Egypt, but with all succeeding generations that were to spring from them. Descent from Israel gave any one a right to the benefits of this covenant; for which reason, the children even of unregenerate Israelites were circumcised the eighth day, and were said to be born unto God, Ezek. xxi. 20." Upon which it may be observed that want of circumcision was a crime to which the penalty of excommunication was annexed invariably by Gen. xvii.; and further, that it typified spiritual regeneration, for ignorance of which fact Christ reproached Nicodemus; and John in the beginning of his gospel, chapter i. 13, insists upon this distinctive fact, truth and doctrine emphatically, and so as to preclude mistake in his meaning, if sought without preconceived false principles of exposition. In pp. 78–80, Dr. Erskine says curiously, "That it (Baptism,) came in the place of circumcision, I allow." (No—the circumcision of the *heart* came in the room of the circumcision of the flesh,) "in so far as circumcision was a seal to real saints." (To no other person but Saint Abraham) "of the righteousness of faith;" (whose? Abraham's and his only,) "not in so far as it sealed external privileges to all Jews, and was a badge of distinction between them and other nations. Baptism has none of these properties which rendered circumcision a fit sign and seal of an external covenant. Circumcision impressed an *abiding mark;* was the *characteristic* of Judaism; belonged to all Jews, however differing in opinion or practice; and those born of a Jew, even when come to age, were entitled to it. Whereas, baptism impresses no abiding mark. A profession and suitable practice, not baptism, is the characteristic of christianity." We cannot omit the occasion to quote Christ's words in opposition to both positions.

"By this," said Christ, by what? "*By this shall all men* KNOW *that ye are my disciples, if ye have love one to another.*" Not by circumcision, or baptism, or profession, or practice, or anything else, but by *brotherly love.* "And persons come to age, have no just title to baptism," (nor have any irrespective of age,) "till they believe and repent; and therefore are not baptized, unless their opinions and practices appear agreeable to the gospel; *their credible profession, and not their descent, founding their claim to that privilege.* The proof of this is extremely obvious. John's baptism was termed the baptism *of repentance,* and baptism *to repentance;* because he required of *all* whom he admitted to baptism, a profession of repentance, and exhorted them to such conduct as would demonstrate their repentance genuine. Peter demanded repentance of his hearers in order to baptism; and only they that gladly received his word were baptized. And Philip acquaints the Eunuch, if thou believe with thy whole heart thou mayest be baptized. Well, therefore, does Paul join together the *washing* of water, and the *renewing* of the Holy Ghost, as things which *should never be separated.* And for the same reason Peter informs us that baptism is of no avail unless attended with *the answer of a good conscience,*" *i. e.,* "a sincere and cordial acceptance of the gospel." Baptism is the answer which a conscience made previously good seeks and finds. It is not the means of a good conscience but the answer to it. We omit the passages cited from Acts, Matt., Tit., and Pet. On p. 82, he says: "I have fully shewn, that the seals of the covenant are under the *New* Testament, peculiar to the *inwardly pious.*" We should HAVE quoted him above from p. 9, where he says: "When God promised the land of Canaan to Abraham and his seed, circumcision was instituted for *this,* among other purposes, to show that *descent* from Abraham was the foundation of his posterity's right to those blessings."

ELLIS, JOHN, Jun., author of—1. The sole path to a Sound Peace, recommended in a Sermon, Lond. 1643, 4to. 2. Vindiciæ Catholicæ; or, the Rights of particular Churches rescued against the notion of one particular Church, Lond. 1647, 4to. 3. *A Debate concerning Baptism,* Lond. 1659, 8vo. 4. Retractions and Repentings; in reference to the late ecclesiastical changes in this nation, Lond. 1662. Bib. Brit. Of him we know no more. He is to be distinguished from several others of the same name by comparing the titles of their works.

ELLISON, JAMES. See Taylor's Lives of Virginia Baptist Ministers, for his biography.

ELLISON, SEACOME. His name is connected with a work as follows, entitled; "Rhantism against Baptism. Truth defended in a supposed trial between infant affusion and believers' baptism, second edition, remodeled, condensed, and revised; to which is appended a letter to Joseph Gurney, Esq., on Baptism and the Lord's Supper. Second Edition, revised and corrected by *Seacome Ellison,* Lond. 1836, 8vo. p. 400. Ben. p. 198.

EMLIN, is mentioned by Benedict, p. 206, simply in a list of British Baptist authors. See EMLYN in its place.

ELLIOT, Richard, or John, A. B. Sometime of Benet College, Cambridge, England, a native of Kingsbridge, Devon; died 1788. Among his latest works was one, entitled, "Dipping not Baptizing; or, the subject, mode, and importance of Water-Baptism according to the Scriptures, Lond. 1788, 8vo. Bib. Brit. He was, notwithstanding, author of many valuable and evangelical works.

ELTRINGHAM, William. An English author of—1. The Baptist against the Baptist; or, a display of Antipædobaptist Self-Inconsistency; in answer to several letters from a Baptist brother. To which is added, a reply to a letter subscribed J. W. Written by way of reproof to me, and in defence of Dr. Gill, Lond. 1756, 8vo. 2. Remarks on a Pamphlet entitled, The Baptists Vindicated, &c., Lond. 1757, 8vo. Bib. Brit. A *Pædobaptist.*

ESTIUS, William, a Roman Catholic Divine, born at Gorcum, Holland, about 1542; died at Douay, 1613. He wrote in Latin, French and English. We quote him only as a commentator highly prized by the Catholics. He says, "The Apostle in Rom. vi. 4, alludes to the rite of *immersion*, when the body is, as it were, *buried*, and in a little while drawn out again as from a sepulchre." Again: "Though the ceremony of immersion was anciently more common, as appears from the *unanimous* language of the Fathers, as often as they speak about baptism; and in a *more expressive* manner represents the death, burial, and resurrection of our Lord, and of us; whence St. Thomas affirms, that the *rite of dipping is more commendable;* yet there have been many reasons for which it was sometimes convenient, to alter immersion into some other kindred ceremony. Hence, therefore, the ceremony of *pouring* as *a medium* between dipping and sprinkling, was much used; which custom, Bonaventure saith, was in his time much observed in the French Churches and some others; though he confesses, that the ceremony of immersion was the *more common*, the *more fit*, and the *more safe*, as St. Thomas teaches." And in Gen. xvii. 7, he says: "From this passage Calvin infers, that because a person is the *seed* of Abraham, the promise which was made to Abraham belongs to him. But the answer is plain: For that promise being understood of *spiritual* blessings, does not belong to the *carnal* but *spiritual* seed of Abraham, even as the Apostle himself interprets it, Rom. iv. and ix. For if you understand the *carnal* seed, that promise will not belong to any of the Gentiles; but only to those persons that are begotten of Abraham and Isaac, according to the flesh." See Bib. Brit. Pool, Knatchbull, Tombes, Booth, &c.

ELY, Thomas. Of this person, says Walter Wilson, Crosby has related the following particulars: "In the year 1716, one Thomas Ely, a Baptist minister, conformed to the Church of England, and was ordained by the bishop of London. He had been a very troublesome man, and guilty of several disorders; one while professing the Arminian or Remonstrants' scheme, another while a Calvinist; and while he was a Baptist minister, stood god-father to the child of a rich relation, from whom he had some expectations.

When he was accused of this he denied the fact, though the clergyman, the midwife, and the nurse testified the fact. He was first a member of Mr. Gimmit's congregation in Moorfields, but not meeting with that encouragement there which he expected, he removed to the church of which Mr. Douglas was pastor, where he was also disappointed, and after some time brought under the censure of the church for lying. After this, upon Mr. Piggott's decease, he endeavored to procure himself chosen elder of that congregation, but not succeeding in this, he caused a division in the church, and set up a meeting at a little distance, with such persons whom he had prevailed upon by his preaching and insinuating conversation. When he wanted to be ordained elder of this small number, he first applied himself to the Calvinist ministers to do it; they refusing, he next attempted to prevail on the Arminian elders to grant it to him; but none of the ministers in London would be concerned in it. At last he persuaded two or three country ministers, who came out of Buckinghamshire to do it. But in about a years' time, finding that his number did not increase much, and that there was no great gain to be made in this way, he was resolved to try his fortune in the established church; and upon application to the bishop of London was admitted into orders, and found it easier to get an ordination in that church, than among the despised Baptists." Thus far Crosby. Before his conformity, Mr. Ely published three single sermons. 1. On a Thanksgiving occasion, preached at Goodman's-fields, Nov. 5, 1711, 2. "Israel's Guardian," on a similar occasion, preached Nov. 5, 1714. 3. The Eternal Building; or, the Saint's Assurance of Happiness, preached at Glasshouse-street, Aug. 21, 1715, on the death of Mrs. Elizabeth Auchmuty, late wife of Robert Auchmuty, Esq. Crosby, vol. 4, pp. 156–158. Wilson's Hist. Dissent. Churches, vol. 4, pp. 40–41.

EMLYN, Thomas, a learned English Divine, and champion of Arianism, was born 1663; died 1743. Among his numerous works was one entitled: "The Previous Question to the Several Questions about valid and invalid Baptism, Lay Baptism, &c.; considered whether there be any necessity for the continual use of Baptism among the posterity of Baptized Christians, 1710." Bib. Brit.

ENCYCLOPÆDIA Britannica. This work, Art. Russia, vol. ix. p. 6910, says: "The Muscovite Priests *plunge* the child three times over head and ears in the water," in baptism. In Art. Baptism, vol. 2, p. 996, it says: "The custom of sprinkling children, instead of dipping them in the font, which was at first allowed in case of the weakness or sickness of the infant, has so far prevailed, that immersion is at length quite excluded. What principally tended to confirm the practice of affusion or sprinkling, was that several of our Protestant divines, flying into Germany and Switzerland during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal for the Protestant churches beyond the sea, where they had been sheltered and received; and having observed, that

at Geneva and some other places, baptism was administered by sprinkling, they thought they could not do the Church of England a greater piece of service than by introducing a practice dictated by so great an oracle as Calvin. This, together with the coldness of our northern climate, was what contributed to banish entirely the practice of dipping infants in the font." Other articles might appropriately be quoted from this work, as also from the *Encyclopedia Germanica*, the *Encyclopedia* Americana, and almost all *general* Cyclopædias, Encyclopedias, Lexicons, and Dictionaries in all languages; but this may be done in a separate work. We are compelled to omit more than half of our articles to keep our book within designed limits.

EDMUNDS, J. O. We adopt from the Baptist Memorial, vol. 2, p. 363, et seq., a biography of this man, prepared by a committee from the Pastors' Conference of New-York, Brooklyn and vicinity. Brethren Haines, Everts, and Taylor, Committee. It is long, but some of these extended biographies will be acceptable to a very numerous class of the readers of this volume.

"When we reflect with what delightful and benignant power our hearts are impressed by visible manifestations of piety—piety embodied before our eyes, and moving among us, in some lovely form of christian character and action—we can easily account for the strong desire, which is so generally felt on the removal of a devoted servant of God, for the preservation of his moral portraiture, and a permanent record of his useful deeds. As the *living example* of the righteous man is salutary, so "his *memory* is blessed." Rarely, indeed, is *all* the benefit realized from biographical sketches which the heart of pious friendship promises to itself; for, in most cases, the delineation of the character is necessarily too imperfect to be impressive, and the details of the life are of so familiar a kind, as to produce little effect on the imagination or feelings of any, except those who were personally acquainted with the deceased. To *them*, however, such a sketch is always valuable, serving, as it does, to arrest and combine the fleeting and fragmentary items of memory, and to deepen the traces of impressions too sweet and salutary to be willingly lost; while to others it at least illustrates the value of that good name, which the scriptures declare to be "better than precious ointment," which friendship treasures, as the best legacy of departed worth, and the hope of which is, perhaps, the most powerful of all merely extraneous incentives to a pure and godly life. Such are the considerations that encourage this committee in the performance of the task assigned them.

Justin Olin Edmunds was born in Clarendon, Rutland county, Vt., Sept. 17th, 1810. From that place his parents removed, in 1815, to Hartland, Niagara county, N. Y., where they have resided ever since, and still survive among the oldest and most respectable inhabitants of the town. They have lived to see a numerous family of children and grand-children grow up around them, nearly all of whom have embraced Christ, and been added to his people. They are themselves members of the Baptist church in

that vicinity, highly respected among the brethren for intelligence, integrity, and devotedness, and, in particular, "given to hospitality." Few ministers or missionaries, who have had occasion to travel in that region, are ignorant of their names, or strangers to the free-handed and warm-hearted generosity which ever beneath their roof spreads the bounteous board and smooths the comfortable couch for all the Saviour's friends.

Olin was one of the youngest of the family. No record has been preserved of his early religious history. The subject of most faithful training, it is certain that he "knew the scriptures from a child;" and deep and lasting convictions of their truth must have been wrought into his mind by the influence of his parents' example, and by the intercourse with christians of eminent piety, for which such ample opportunity was afforded at his father's house. As might have been expected, through boyhood and youth he not only maintained a moral character unusually free from spot, but manifested an invariable and profound respect for all the doctrines and institutions of religion. To the latter he gave, as he had opportunity, a ready support. He was deeply interested in the Sabbath school long before his own heart had felt the power of divine truth, and engaged personally in the work with an ardor of enlightened zeal, which might afford to many who bear the christian name at once the keenest of rebuke and a model worthy of all imitation.

He was hopefully converted to Christ during the winter of his 21st year, and made a public profession of his faith in the month of March following. Very soon after his connexion with the church, he appears to have had impressions of duty in relation to the work of the ministry; but being unable to solve the question satisfactorily to his own mind, he said nothing on the subject to his friends, and silently prosecuted the course of mental training which he had already begun, and which he knew would be equally useful to him, in whatever form of christian labor he might ultimately engage. About two years after, as we learn from his diary, his religious feelings experienced a special and very interesting revival. He seems to have been led to deep and thorough searchings of heart, to have reviewed his former course of life at the foot of the Redeemer's cross and in the light of the judgment-throne, to have been borne down beneath an overwhelming sense of unworthiness, and, with a contrite and broken spirit, to have laid himself down, as a living sacrifice, on the altar of Christ. "And now," writes he, June 2d, 1833, after recording the exercises of a Sabbath day of more than usual interest, "O Lord God, thou hast brought me into existence, and been my Preserver from my youth up. Thou hast multiplied thy blessings on every side, while I have been a wicked and rebellious subject, and have broken thy law, which is holy, just, and good, times and ways without number. O Lord God, I have so deeply sinned against thee, and sinned against so much light, that it would be most just in thee, and thy throne would be perfectly guiltless, shouldst thou send me *now* to hell. Glory be given to thy great name, that I hope for better things. And now,

Lord God, here I give myself up unconditionally into thy hands, soul and body, for time and eternity, praying thee to strip me of all selfishness, and make me *wholly thine*. Convinced as I am, that nothing but thy sovereign grace can make me meet for the society of 'the saints in light,' I thus give myself to thee, praying that thou wilt wear me out in thy service, and then admit me to the joys at thy right hand, for the great Redeemer's sake. Amen." From this time onward, we discover most distinct and affecting evidences of spiritual advancement, of more and more lively devotional feelings, deeper anxiety for the conversion of the impenitent, and greatly increased activity in the cause of Christ.

In the fall of that year, "at the request of his pastor and other friends, and also from a conviction of duty" he related to the church his exercises in relation to the ministry. He still felt doubts, but was willing to receive the advice of his brethren, and desirous that they should divide with him the responsibility of decision. They were quite ready to assume their share of the burden; and after a second trial of his gift, they licensed him "to preach the gospel, wherever he might be cast in the providence of God." He almost immediately received invitations to the pastoral charge of churches, who were interested in his first efforts, and discovered in him the promise of far greater success. But such were his views of the qualifications requisite for a high degree of usefulness in this sacred work, that nothing could induce him to listen to these proposals. He felt that he must first be "taught the way of the Lord more perfectly." This conviction was so pungent and clear, and so intimately blended with those exercises which had pressed him into the ministry, that he could not doubt as to its having the same origin. Accordingly, in obedience, as he believed, to the Divine will, he made immediate arrangements for entering the Seminary at Hamilton, and commenced his studies with the Freshman Class, in the spring of 1834.

It was here that two members of this committee became personally acquainted with him; an acquaintance, which, as they were class-mates, naturally ripened into intimacy, and laid the foundation of a friendship which continued without interruption until the time of his death. One of them, in particular, was his room-mate for the last years of their common course, and can, therefore, speak with the greater confidence of his habits and character, both then and since.

Few of his fellow-students were so generally, or so "favorably known throughout the body. He was not noted for any extraordinary brilliancy of parts, though his mind was vigorous and sound, and by dint of application, he maintained a highly honorable standing in all his studies, and in some (especially in the Mathematics, for which he had contracted an early fondness,) he stood among the first in a class more than usually distinguished for zeal and proficiency in this branch of collegiate education. But it was his moral and religious character that rendered him most conspicuous. As a man of principle, of generous affections, and of high christian attainments, he may truly be said to

have been among his compeers "a burning and a shining light."

It must be acknowledged that his temperament was favorable to a high degree of moral culture, while he possessed all those elements of natural sensibility which, properly regulated, give at once beauty and force to character—the harmony of their development was the most admirable feature of the whole. You found in his moral composition every thing you could wish, and nothing in extremes—nothing ill-balanced or out of proportion. Constitutionally cheerful, no one but himself ever accused him of frivolity. Discriminating in his selection of associates, and strong in his attachment to friends, he had nothing of the spirit of exclusiveness about him: he despised or hated no man. Spontaneously generous, his principles made him consistently, (and if we may so speak,) *economically* so. He carefully husbanded his resources, not for his own, but for the benefit of others. To do good did certainly appear to be, naturally, his delight. It apparently cost him less than most of us selfish mortals, to deny himself a gratification or endure an actual hardship, for another's good. To injure another was not in his heart: an injury done to himself, he was quick to feel, and slow to resent. The anger that "reigns in the bosom of fools," in his bosom found never more than momentary place, scarcely ever, even that. Though from his natural activity, he engaged with great zeal and earnestness in those affairs which constitute the important business of the little world of college, yet his zeal was always tempered with moderation, and in his earnestness, he never lost possession of himself, or forgot the courtesy due to an opponent. Says one who was for years his most intimate companion: "I can truly say that I *never* saw him give way to the spirit of anger, and never but once discovered even the appearance of any such emotion. Then, at a marked and doubtless intentioned insult, his face suddenly flushed with feeling; but while every eye was fixed upon him in expectation of some expression of resentment, he remained for a moment perfectly silent, and then, having completely mastered his passion, rose, and ventured a mild but manly remonstrance against the injustice done him. I need hardly add, that his course was as successful as it was magnanimous." In action, Mr. E. was prompt without being rash, persevering without being reckless, resolute without being stubborn. While, therefore, he was proverbially efficient, he was never guilty of those imprudences, which are often as mischievous as malice itself, and occasion the bitterest regrets even in minds conscious of no evil intention.

We have spoken of Mr. E. as a man of principle. He was always to be relied on. His engagements, of every kind, were not merely met with fidelity, but (a rarer virtue) with scrupulous punctuality. He had none of that sort of magnanimity, which, disdaining minuteness, forgets to be honest, and is at last forced to be mean. He never dodged a creditor, or forgot a promise. He never colored a statement, or stooped to carry a point by management and intrigue. His character was transparent as

crystal, his word more sacred than a written bond.

The same conscientiousness was shown in relation to all his duties as a student, and in his strict observance of all the regulations of the Institution. In this respect, we commend him as a model to all young men in similar circumstances. He cared nothing for the unpopularity of such a character among the ill-principled and ill-advised; and every imputation on his motives he despised as the coinage of a narrow or an envious mind. Nor did he feel absolved from these obligations by any considerations of personal convenience, or even of interest. When his less thoughtful associates would sometimes urge him to omit some minor duty, to which perhaps he could not attend without some slight sacrifice or considerable inconvenience, he would reply: "No, these laws are for the general good, and every social obligation binds us to observe them strictly. Individual interests must be subordinated to the common weal."

His religious character was equally interesting. His diary affords abundant proof, that while laboring diligently for the cultivation of his mind, he was not negligent of his heart. A few weeks after entering the Institution, he made the following record:—"Am convinced, that the advice of some friends, 'not to trouble myself much about my heart while studying, but to pursue my course with rigor, and afterwards attend to the cultivation of piety,' is *bad*, and am determined not to follow it." This resolution he was happily enabled to carry out. His fellow-students can never forget how uniform and punctual was his attendance on all the public means of grace. He loved the sanctuary. It was his practice to record, at the close of every Sabbath, the names of the preachers to whom he had listened through the day, together with their texts, and some brief comment respecting the religious effect of the discourse on his own mind. When they were of more than usual interest, he would write out a full abstract of them in a blank book kept for the purpose. Several of these books, neatly and closely written, are found among his papers. His place in the prayer circle was rarely vacant; and there was no religious exercise in which he manifested greater freedom, or engaged publicly with greater willingness, than that of prayer—a pleasing proof, that it was an exercise to which he was no stranger in private.

His piety was active. It wrought outward, as well as within him, and sought the salvation of others, as well as his own. He showed how much of direct christian labor may be accomplished, consistently with the diligent prosecution of a course of preparatory training. The promptitude with which he set himself to do whatever his hand found to do, is illustrated in the following incident, which may be taken as a specimen of the man. He arrived in Hamilton, and entered the Institution, May 3d, 1834. The next day, being the Sabbath, he attended worship in that village. By the following Sabbath, he had found his way into a destitute region about twelve miles distant, where he proposed the organization of two Sabbath Schools at different points. A week

later, we find the following entry in his diary: "May 18, Lord's day. To-day, went to attend the Sabbath schools which I had agreed to meet. Found the prospects quite encouraging, more so than I expected. Organized one school in a district, where a Sabbath school was never held before, and where I met several very wicked young men, who were not ashamed to show that they were servants of the devil, and meant to serve him faithfully. They, however, treated me with some civility, and professed a wish to attend the school. Their motives are known to the Searcher of hearts, and O may His Spirit make use of the school as an instrument for their conversion. Felt that I had in some measure the presence of my Lord, and O 'tis sweet!" Here we find him with his summer's work laid out and an efficient beginning made, in less time than most young men would have required, to get over the novelty of the scene and ascertain that there was even an opportunity for them to labor directly in the Saviour's cause. These schools he continued with great success through the season, and, it would seem, subsequently increased their number, for under date of Sept. 28th, he writes: "Closed three of my schools today, at the last of which preached by request to a crowded assembly. My labors in B. have now closed for the present season. I have no reason to regret having been there during the past summer, although it has been attended with some inconvenience and some slight sacrifice." His labors were indeed "not in vain." His name is still spoken in that place with interest and affection, by those who received spiritual benefit from his instructions.

We next find him at the head of a class in the Hamilton Sabbath School. It was while laboring to gather the children of the vicinity into that school, that his attention was drawn to the Irish Catholics in and about Hamilton, large numbers of whom were at work on the Chenango Canal, then in process of construction. Like his Divine Master, "when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad like sheep having no shepherd." He went among them, and found them not only entirely without religious instruction, but given up to the most vicious indulgences, especially on the Sabbath, "assembling in different huts, carousing, and wallowing in filth." On his first approaches, they were, as he expresses it, "wild as patridges;" but he soon convinced them that he was a friend, and came to do them good. After a while, he obtained their consent to visit them regularly, to instruct their children, and even to preach and distribute books among their shantees. He and another brother of congenial spirit, faithfully occupied this field until the close of the academic year, with what results eternity must reveal. They felt the counteracting influence of the priest, and seem not to have been sanguine of effecting much. The last reference made to these labors in the diary, is in these words: "Aug. 16. Have continued until now to spend my Sabbaths among the Catholics. We have found them uniformly kind, willing to receive

us, and even anxious for our coming. Still, I have but little expectation that they will be permanently benefited. Their hearts appear almost callous to the impressions of truth. Now I must leave them, at least for a time. May the Lord sanctify the feeble efforts which have been made, to the enlightening of some precious souls, and thus get glory to his own great name."

He was soon after selected superintendent of the Hamilton Sabbath School. This office introduced him to a wide field of usefulness. He became generally known in the community, and during the rest of his stay in Hamilton, enjoyed a large share of the public confidence. His visits were almost exclusively of a religious character, and in many families are still mentioned with interest and gratitude. His memory is fragrant, and wherever the trace of his influence is to be met, the eye rests on it with satisfaction and delight.

We have dwelt with greater length upon the time which he spent at Hamilton, because, as now appears in the inscrutable Providence of God, this was to be the principal field of his earthly labors, and because his example, instructive to all, addresses itself with peculiar force to christian students. It is a happy circumstance, that though his spirit was released at a far distant point, his body now sleeps among those scenes with which it was conversant during the period of its highest activity. There, though dead, he yet speaketh; and his voice is to you, O young men, the favored sons of the church, the chosen heralds of salvation: "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

He was graduated from the Theological Department of Hamilton Institution, in August, 1839, but prosecuted studies as a resident graduate several months longer. He was married, Jan. 15, 1840, to Miss Philena Spear, daughter of Dea. Abraham Spear, of Palmyra, a companion every way fitted to promote both his happiness and his usefulness. They found a home in the family of his brother, Mr. James Edmunds, Jr., then Steward of the Education Society, intending to remain there until Mr. E. had completed his contemplated course of studies. The writer of this sketch sat at the same table; and it is not without an affecting sense of the vanity of human expectations, that he recalls those scenes, so recent as hardly to seem past. The two brothers had married sisters; and all the four were there gathered under the same roof, in the prime of life, united in the closest bonds of affection, pursuing the same great ends, and with every prospect of long and happy lives spent in the Redeemer's service. Three of that four now lie side by side in the "Cemetery-grove," under the shadow of those trees to which they so often walked in company, and within sight of the Institution with which they were all connected by such interesting relations. Brother J. O. Edmunds closed the eyes of his wife on Jan. 16, 1841, just one year from the day of their marriage. During her protracted and painful illness, her husband watched beside her with

unwearied assiduity. The fatigues and vigils of that trying season, were too much for him. His frame, before, a model of robust vigor, never wholly regained its elasticity, but by a steady decline, at first gradual, but more rapid toward the the close, sank to the house appointed for all living.

After a few months, spent successfully in an agency for the Education Society, Mr. Edmunds accepted a call to the pastorate of the Baptist church in Jersey city, near New-York, where he remained until his failing health obliged him to relinquish preaching altogether. The books in which, with characteristic accuracy, he kept the records of his brief career, as well as the style of his written discourses, exhibit abundant evidence of the ardor with which his work was prosecuted, and of the high standard of ministerial excellence which he had set before him. The record of his success is written in the history of a revived and strengthened church, on the hearts of many who through his instrumentality are made possessors of the Christian's hope, and, we trust, in the Lamb's book of life.

On leaving this dear people, he made a short visit to his friends in Western New-York, and then, in the fall of 1842, bade them, as he foreboded, (alas! with too much reason,) a final adieu, and went into a southern state to pass the winter. He found a home in the western part of Virginia, at the house of Dr. Grady, and his father, of Snickersville, a Christian and a Baptist.

His letters during the winter were so cheerful, as to encourage among his friends the hope that his diseases had been effectually checked, and would soon be thrown entirely off. Nor did anything occur to disturb this expectation, until April last, when a letter was received from Dr. Grady, containing intelligence of his having begun again to fail, and with so much rapidity that there was but little probability of his ever returning north. His brother was at that time confined to the bed-side of a dying wife, but without delay despatched a messenger (Mr. Samuel Ward, then a theological student at Hamilton,) with directions to bring Mr. E. immediately home, unless indeed it should be too late to do so with safety.

Mr. Ward found him even lower than he expected, and felt some doubts as to the propriety of removing him; Dr. G. also was exceedingly reluctant to have him set out while so feeble. But the strong desire which Mr. Edmunds felt, to see his old home once more, and to be buried by the side of his beloved companion, overcame the kind scruples of his friends; and, having drawn from the Dr. an opinion that he would probably be able to endure a slow and easy journey, and perhaps be even benefited by the change of scene and air, he at length concluded to leave a house, whose inmates had manifested the tenderest sympathy in his sufferings, and where every thing had been done for his comfort which professional skill could dictate or christian kindness devise. On the evening of the fourth day after leaving Snickersville, they put up for the night within six miles of Alexandria, having come only fifty miles. At this time, writes Mr. W., "he seemed less

fatigued than on any previous evening, and retired to rest much encouraged with the prospect of soon meeting his friends in Hamilton. About three o'clock next morning, he awoke me. I found him sitting on the side of the bed. The first thing he said was, 'I feel very strong.' I told him I was glad to hear it, and he replied that he wanted to go out, and walk around the house for exercise. I told him I thought he needed rest more than exercise. 'Well,' said he, after musing a moment, 'just as you say,' and lay down again. The next morning he referred to this conversation, and added: 'After you went to sleep, I got up and walked out into the garden and all around.' There were circumstances which satisfied me, that this could not be so; and the painful conviction flashed upon me, that his brain had become affected, and that his mind was deranged." This suspicion was soon confirmed, and from this time Mr. Edmunds began very plainly to fail. On reaching Alexandria, they were most kindly received by Elder Kingsford, who would not consent to their going any farther that day, although they felt that the most fatiguing part of their journey was over, the rest being by water and railroad. At his house, the best medical advice was procured for Mr. Edmunds' now suffering body; while nothing could be more adapted to soothe his troubled and excited mind, than the judicious converse of this experienced minister and his excellent lady. Before midnight he was much relieved, the next morning seemed decidedly better, and by eight o'clock was comfortably lying in the cabin of the steamer Columbia, and rapidly descending towards the mouth of the Potomac.

To this point he had been looking forward during the whole of his fatiguing and tedious ride, with the feeling that when he should reach it, he should be indeed near his home. Nor did the result disappoint his expectation; but it was his heavenly, not his earthly home, to which he now was rapidly approaching. "So far as the body was concerned," says his kind and faithful attendant, "brother E. seemed comfortable, except for a short time in the afternoon, when he manifested considerable uneasiness; but his mind was disturbed and wandering the whole day. He would frequently ask me, if I had seen his brother James yet, or if I had been to the post-office for letters and papers from his brother. In the course of the day, Elder Adams, of Baltimore, came on board at one of the landing places, but brother E. gave no sign of recognizing him. Early in the evening, we approached the mouth of the river. The wind was high, and the water so rough, that the Captain thought it unsafe to venture out on the Bay, and we anchored in Comstock Harbor, about a quarter of a mile off Cape Lookout. At ten o'clock, I had a bed spread for Mr. E. on the floor, which I thought would be more comfortable than his berth. But very soon after being removed, I found that he was dying. He was at first slighly convulsed, but gradually sank into a state of perfect quietness, continuing to draw his breath more and more faintly until about a quarter before eleven, when he gently breathed his last. So peaceful was his departure, that I could not determine

for some minutes whether he was really gone. It was truly "falling asleep," and, without a doubt, in the Saviour's arms. The day before, he had conversed with Mr. and Mrs. Kingsford, as freely as the state of his body and mind would permit, and given the most satisfactory evidence, if indeed his life had left any room to desire it, that his hope was fixed upon the sure foundation, and that it was as an anchor to his soul in this dark and stormy hour.

There is something melancholy in the circumstances of his death, on that wild, tempestuous night, in the cabin of a steamboat, surrounded by strangers, and with only one of the many affectionate friends who would have felt it a privilege to stand by his bed-side and soothe his dying pangs. And yet it was pleasingly characteristic of the man, to die in the resolute pursuit of an object on which he had fixed his purpose—an object, too, to which he was drawn, not by his interests, but his affections. It was a suitable end of a career so energetic and self-forgetting as his had been throughout; and he doubtless found it (to use an expression of his own, made but a day or two before,) "as sweet to go to Jesus from a steamer's cabin, as from any other place."

Immediately after reaching Baltimore, Mr. Ward made arrangements for fulfilling brother E.'s dying request, that he should be carried to Hamilton and buried by the side of his wife. This melancholy journey was completed on the afternoon of the sixth day from his death; at which time his friends, having been previously notified, assembled at the tolling of the bell, and proceeded immediately to the interment. It was with an inexpressible feeling of relief and satisfaction, that they saw this precious dust, its mortal toils and weary wanderings ended, laid in its chosen place of rest. Beside him lay his beloved companion, and just beyond, beneath a yet fresh sod, their newly-buried sister: and there the three shall sweetly sleep together till the resurrection morn."

FARNWORTH, Richard, an English Quaker, and learned author of numerous works with singular titles; one, "To you that are called Baptists," 1654, 4to. Observe, "are called," not call yourselves, which distinction obtained in that age. In fact, the name Baptist was given to the sect at first reproachfully and vulgarly, by Bullinger learnedly, but disdainfully. They called themselves in England, in the seventeenth century, baptized congregations, and such like names, and finally accepted the name *Baptist*, given by their enemies, which expressed more than those who first used it meant; *i.e.*, it claimed that Baptists pre-eminently, in contradistinction to others, *baptized*, and rightly. Bib. Brit.

FARMER, Richard, one of the English Baptist Ministers who suffered for non-conformity, in Leicestershire. He was minister of a congregation of Baptists at Kilbey; had a small estate to live upon; was a very affecting preacher, and frequently preached among the Independents. He studied hard, and increased in knowledge very fast. The calamity of the times brought much trouble upon him, so that he suffered greatly for his religion. Distress was made, by virtue of a

justice of the peace's warrant, upon his goods; and they took from him, in one year, to the value of one hundred and ten pounds. One of his informers, who threatened him much, was at Trinkley market, and there boasted of what he had done against him, and declared that he hoped, before next Candlemas, (this being at Christmas,) that he should get a good portion for his daughter by informing; but as he was riding home, and over a boggy place, where there was a little brook, his horse threw him into it, and he was drowned in a less quantity of water than would cover his body. At another time, one swore against him. Quickly after, this informer's tongue so swelled in his mouth, that he *died* thereupon, being supposed to have taken a false oath. Mr. Farmer and Mr. Adams joined with Mr. Shuttleworth and Mr. Clark, and frequently kept days of prayer, at Mr. Woolaston's, at Loesby. They preached often one for another, and kept up a meeting at Loesby-hall, taking their turns. He died in the reign of King James II., and, as I am informed, was buried at Kilbey, the place of his residence. Crosby, vol. iii., pp. 118, 119.

FARWELL, Hon. Levi, an American Baptist, late of Cambridge, was born in Worcester county, Mass. His father was a farmer; and Levi spent the years of his minority principally in assisting him in this calling. There were no incidents which peculiarly distinguished his boyhood. His kindness and consideration made him a favorite among his brothers and sisters. He was *understood* to be the arbiter in cases of disagreement among them. He had naturally much amiability of disposition, though of a nervous temperament and easily excited to anger. The advantages which he enjoyed for cultivating his mind were but small, and his instruction imperfect. He was not permitted to acquire even a knowledge of the grammar of his own language. The time which was allotted to study was only a few months, or perhaps a few weeks, for a few years of his childhood and youth. His limited opportunities in early life were matter of regret after he entered into its business, and when he was called to assume many pressing and weighty responsibilities. It is a remarkable fact that he had so carefully observed the use of language in good society, that there seldom appeared any violation of the rules of grammar or of good taste in his numerous letters; and few men wrote more intelligent and comprehensive epistles than he did: whether it were to missionaries among the heathen or merchants in England, they were brief, proper, and pertinent.

When about seventeen years old, young Farwell had his attention directed to a careful consideration of his obligations to love and serve his Creator. He ascertained what claims God made on him, and felt that they were just, and would therefore be sustained; but he was painfully conscious that he had not met these claims, and was therefore guilty. His conviction of sin was deep and intelligent. He abandoned all hope of obtaining the favor of God by any thing which he could offer or promise. These scriptural views of his guilt and helplessness prepared him to receive the Lord Jesus Christ as

the propitiation for his sins. Some time after he entertained a hope that his sins had been forgiven, he united with the Congregational church in his native village, of which he continued an exemplary member while he remained in that place. He had almost reached the age of manhood, and had formed no plans for the future. He looked out upon the world with interest and solicitude, scarcely knowing what direction to take. At length he determined to come into the vicinity of Boston. After being engaged for a time in business which offered itself, he abandoned it as unsuitable to his character, as it was uncongenial to his feelings. A short time after this he obtained a place as clerk to the Messrs. Barrett, in the city of Boston. He was now about twenty years of age. After his residence was fixed in the city, he connected himself with the old South church, then under the pastoral care of the Rev. Dr. Eckley.

He continued his connexion with this church for several years: it does not appear that he was particularly active or energetic as a Christian during the period of his membership. After about two years' residence in Boston, he was solicited by Mr. Richard Boardman to engage in business in Cambridge. With this he complied, and before the time for which he had engaged as clerk expired, his skill and integrity in business had gained for him so much of the confidence of his employer, that he was offered a place as partner in the concern. This offer was accepted. Considering himself as settled in business, he now gave his energies afresh to the work in which he was engaged. The demand for effort was great, as the business was extensive. His mind had become considerably matured, and great confidence was reposed in his honesty, frankness, and integrity by those with whom he transacted business.

But after about two years of severe application to the business in which he had become interested as one of the firm, his health failed. When partially recovered, he was prostrated by hemorrhage of the lungs. This continued at intervals for several months, which reduced him very low, and placed him for a long time beyond the reasonable hope of life. But after lingering for many months, the disease abated and some favorable symptoms appeared. He was an invalid for about two years, and for most of that time confined to his room.

During his confinement much of his time was spent in reading the Bible. He resorted to the *word* of *God* as the source of his comfort, and as furnishing a test of Christian character. Whether he was laying the foundation of character and influence for future life, or making solemn preparation for a speedy exit from the world, he knew not. In either case he desired a familiar acquaintance with what was taught in the oracles of divine truth. In the course of his reading and investigation, he was incidentally led to inquire what the scriptures taught concerning baptism. He has frequently said that he was surprised and disappointed in the first reading of the New Testament, as he prosecuted this inquiry; but he supposed the fault was in himself. He read again, with Doddridge and others to aid him. Still he was disappointed at the small number

of texts which sustained by *any interpretation* the pædobaptist view of the subject, and dissatisfied with the interpretation given a *large portion* of them by the authors whom he consulted. He was almost fearful that he had not acknowledged his Saviour in the way of his appointment. He was in difficulty, and acquainted his pastor with his investigation and disappointment. He endeavored to relieve him from difficulty and to soothe his feelings. They had frequent conversations, and Mr. Farwell read treatises on the subject of baptism, which he recommended, and reperused the scriptures. The result was, he was painfully convinced that he had not been baptized. He determined to obey the teachings of the word of God, and follow the dictates of his conscience on the subject. Accordingly, in September, 1811, he was baptized by Dr. Thomas Baldwin, and joined the church then under his pastoral care. So important did he deem this investigation, that he left a record of the process and its results. It is now before me, attached to the inside of the cover of a blank book in which he recorded the texts which were the themes of the discourses which he heard on the Sabbath.

This record indicates a very careful, patient, and thorough examination of the subject, so far as a mere English reader can prosecute the investigation.

The period when Mr. Farwell united with Dr. Baldwin's church was one of deep interest, from the fact that soon after this our first missionaries went forth from it to India. The consecration and departure of Wheelock and Coleman made a deep and abiding impression on his heart. From this time to his death he was the devoted and efficient friend of missions. No man sympathized with the missionary in his toils, trials, privations, and perils more deeply or more intelligently than he did. As a member of the church, he soon began to be known as a man of sound discretion, great decision and independence, and strictly governed by the principles of the gospel in his business, and in the management of the affairs of the church. His influence in its discipline was considerable, and was always exerted to promote its *purity*, by demanding the excision of such as walked disorderly. There was at this time residing near him in Cambridge a companion of his youth, who was also a Baptist. They had often conversed about their responsibility and influence in the place of their residence. After the lapse of several years, they determined to meet in Mr. Farwell's room once each week for prayer. This they continued to do for two years, and about this time other places were opened for meetings. He was foremost in procuring the aid of the neighboring clergymen to preach an occasional lecture on Sabbath evening, and to encourage the formation of a Baptist church, which was done in December, 1817. As those engaged in this enterprise had relied on his judgment and followed his counsel, they elected him as one of their officers.

From this time his energy and influence were devoted to the advancement of evangelical religion in Cambridge. He was ready to make any sacrifice, or perform any

labor, which the cause seemed to demand. The first pastor of the church (Rev. Bela Jacobs) was not in good health for several years of his ministry. Deacon Farwell seldom allowed a day to pass without calling on him and inquiring if any thing was needed for his comfort, or a supply for the Sabbath. While the pastor did what his health would permit in visiting the church and congregation, that there should be no lack in this respect, Mr. F. spent much time in visiting the sick and others connected with the congregation. He *acquired* a peculiarly happy manner in these offices of Christian kindness, and rendered efficient aid to the cause of religion in this way. His cares multiplied with his years, but his arrangements were always made to give room and time for the performance of his duties to the church. His punctuality in his business engagements was proverbial; but he was no less constant and prompt in his attendance on all the social meetings of the church, than in his secular arrangements.

From its first establishment he was a teacher in the Sabbath school, and for many years acted as superintendent. During the week he sat in council with the Senate of the commonwealth, and on the Sabbath took his place before his little class in Sabbath school. Nor did he trust to his general knowledge of the scriptures, or his superior talents, as a sufficient furnishing for this work, but made special and thorough preparation for it. Before engaging in the business of every day, he almost uniformly sat down to prepare for the Sabbath. This was his habit for years. It was thus he became one of the best teachers in this department of religious education; and it was thus his words of instruction had great weight with those who listened to him. Much of the extensive and excellent religious influence which he exerted should be ascribed to this *habit* of *searching the scriptures daily.*

His uniformly Christian and gentlemanly deportment won the confidence and esteem of all who knew him. The citizens of Cambridge honored him with nearly all the municipal trusts in their gift, and several times he was their representative in the General Court; and once at least a member of the Senate. In both branches of the Legislature, his strong common sense, sterling integrity, and general knowledge of legislation, gave him no inconsiderable influence.

He was unaccustomed to public speaking, and made no pretensions to oratory, but when he arose he was always listened to with respectful attention, and when deeply moved few men were more effective in their address. Very many who have spent years in the pulpit or at the bar would fail to restrain or guide the tide of popular feeling when he succeeded. His kind persuasive words, his calm and benignant look, were like oil on the turbid waters of excited passion. When speaking of the great truths of religion, the wonderful provisions of the gospel, the imperative and constraining nature of Christian obligation, he seldom failed to reach the heart and open the fountains of feeling so as to call forth tears.

His cares accumulated with the lapse of every year. The assiduity and faithfulness with which he discharged the duties assigned to him

by institutions and societies, brought to him many important trusts, and imposed upon him many exhausting responsibilities. He had for many years been a member of the Missionary Board, in connexion with which he for considerable time discharged the duties of treasurer. Often has he said, "I feel my individual property pledged to sustain the missionaries whom we have sent out, and to meet the liabilities of the Board." But the interest which he took in missions was not simply official and pecuniary: his heart was alive to all the wants of *stations* occupied, and *individuals* in the field. His prayers for them were peculiarly fervent and appropriate when he met at the concert.

When there was felt in the community the need of an institution for the education of young men for the ministry, he was found in sympathy with intelligent pastors, and was on a committee with the late lamented Cobb and Deacon Bachelder of Lynn, to select a site, and make some arrangements for commencing operations. The result of their examination and inquiry was the purchase of a large estate at Newton, and giving of it to the Education Society, as a gratuity. Of this institution he was a trustee from its commencement. He also sustained the office of treasurer and general supervisor. Its establishment was an undertaking in which he felt a deep interest, and to promote its prosperity he devoted much time and effort. To its support he appropriated much of his means. For many years he visited it once, and frequently twice a week, though living at a distance of six or seven miles. The present prosperous state of this institution is owing in no small measure to his council, and sacrifices and effort in its behalf. The last direction which he gave when on his dying bed was concerning this sacred seminary.

For several years previous to his death he was steward of Harvard College, a place of great responsibility. Added to these, more public trusts and transactions, his acting as trustee, guardian, executor, &c., made an amount of labor that no man could perform with impunity for any considerable time. For several years he had occasional admonitions of this in the brief interruptions which were made by sudden attacks of severe and prostrating pain in the head. He seemed at such times aware of the cause of his illness, but it had become so natural to make an effort to oblige and aid all who applied to him, that on recovery this resolution to refuse such applications, which he had formed in his sick-room, were broken, and his burdens increased instead of being diminished. In 1843, his friends saw that his strength was wasting under these exhausting labors, and endeavored to secure some release; but the situation of his family seemed to forbid, and he kept on as usual, with the added effort during the winter of attending the Legislature as one of the representatives of Cambridge. He was obliged, however, to obtain leave of absence before the close of the session. In the sanctuary he was in his place, and met with his Bible class until February. He seemed peculiarly interested in a sermon on the last Sabbath which he attended worship with us, on the application of the principles of the gospel to the

business of life. While he repudiated all dependence on our own works as a ground of acceptance or salvation, yet he *insisted* on a strict and constant obedience to the precepts of the gospel as being the only evidence of saving faith in Jesus Christ.

Mr. F. was obliged to relinquish business in March, but there was no development of organic disease which the medical faculty could detect. His strength gradually declined, but his mind continued calm; and he entertained some hope of recovery. Not a murmuring word ever escaped him; but he often spoke with much feeling of the goodness of God as manifested to him in all his life, and especially of the mercy which he had received in the remission of his sins for Jesus' sake. His conversation was at times peculiarly interesting. While he cherished a desire to recover, it was only that he might be permitted to continue his toil for the cause of Christ. He often spoke of his *release* and his *rest* with great interest and animation. One of his last conversations was with reference to the encouraging intelligence from the Missionary Convention, then in session at Philadelphia, and one of the last plans which he formed was to attend the anniversary meeting of the Foreign Mission Society, in Boston, which occurred on the *afternoon* and at the *hour* of his funeral.

For some days before his death he was deprived of his reason, and the power of intelligible speech. His death was without a struggle or a groan, as one falling asleep.

It was so, for he fell

Asleep in Jesus! blessed sleep!
From it he'll never wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

Baptist Memorial.

FAUKELIUS, HERMAN, a writer against the Anabaptists, who flourished in the 18th century. See Bayle's Dic., vol. i., p. 289, note k, art. Anabaptists; Benedict, p. 926; and particularly art. BAYLE, Peter, in Baptist Cyclopædia.

FRANKIUS, A. H. We can only quote from his work, entitled "Programmata," progam. xiv., p. 343–344, his testimony that "The baptism of Christ represented *his sufferings*, (Matt. xx. 22,) and his coming up *out of the water* his *resurrection* from the dead."

FRANK, SEBASTIAN, of Wardens, published, 1563, a work, entitled CHRONIK, or Chronicle of Sebastian Frank. He was a German Baptist. His work was a book of Martyrdoms, Persecutions, and History of German Baptists, and develops and defends their principles. In our history this author will be more fully noticed under its chronological period.

FRANCIS, BENJAMIN, a Welsh Baptist, author of a poem in Welsh, entitled "Can ar Fedydd." This is rather a modern work.

FRANKLIN, GEORGE, a Baptist minister of Georgia, was born on James River, Virginia. His father, William Franklin, who was also a Baptist minister, emigrated to Warren county, Georgia, while George was quite young. His father, about 1790, was minister at Brier Creek, in Warren county, and by the manner of his sudden death at Louisville, Georgia, it was suspected that he was murdered. George Franklin was pastor of Buckeye Church, in Laurens county. He was several years moderator of Hephzibah As-

sociation, was a member of the General Committee, and a representative in the Legislature from Washington county. He was also a member of the Convention to revise the constitution of the state in 1798. He died in 1815; aged, 55. Campbell's Georgia Baptists, p. 28.

FRANKLYN. We find a Mr. Franklyn mentioned as a Supra-Lapsarian Baptist Pastor; first, at Mile-End Town, Chapel-street, London, England, about 1807,—a colony from Little Alie-street, Goodman's Fields. He is represented as popular with his flock. His church afterwards met in Red Cross-street, and absorbed the extinct church which met at Bagnio-court, in Newgate. See Wilson's Hist. Dissent. Churches, &c., vol. iii., p. 304, 397.

FABRICIUS, John, in Acad. Julia, S. T. P., author of Consideratio variarum Controversiarum, videlicet earum quæ nobis intercedunt, cum Atheis, Gentilibus, Judæis, Mahomedanis, Socinianis, *Anabaptistis*, Pontificiis et Reformatis, Hernst. 1704, 4to. Bib. Brit.

FABRICIUS, J., (probably *John Albert*,) Professor of Eloquence at Hamburgh, and one of the most eminent and laborious scholars of his time in Europe, was born at Leipsic, 1668; died at Hamburgh, 1736. Had he written no others than his Bibliotheca, Græca, Latina, Ecclesiastica, &c. For the list see Bibliotheca Britannica. He taught, "Baptism is the seal of faith," which is begun and adorned by the faith of repentance. We are not, therefore, washed that we may leave off sinning, but because we have *already done it*, and are *already purified in heart*." Hist. Biblioth. Fabrician Tom. i., p. 157.

FABRICIUS, Francis, professor of Divinity in the University of Leipsic, was born at Amsterdam, 1663; died, 1738. In the catalogue of his principal works, one entitled "Chrystologia Noachica et Abrahamica." Dissert., xi. sec. 16, may be cited: "I confess that circumcision, considered externally, that is, without a divine institution, might seem to be an exceedingly *ridiculous* and *shameful* rite." If, however, all christians acknowledge its divine institution, and deem this fact a sufficient reply to the cavils of infidelity against it, why may not the same reasoning by Baptists, touching immersion, as properly and effectually silence Pædobaptist ridicule? This Fabricius was, however, very bitter against the Jews, scarcely admitting the possibility of the descendants of Christ's murderers being saved by Christ.

FEATLEY, Daniel, a learned controversial writer of the Church of England, was born near Oxford, 1532; died, 1645. His works were chiefly directed against Popery, some were against Presbytery, and the Baptists shared his attentions. He was the famous author of a work, entitled "The Dippers Dipt; being a Discourse against the Anabaptists," Lond. 1647, 4to. For the list of his works, see Bib. Brit. In reference to this book, the critique and testimonial of a distinguished Pædobaptist historian will be introduced, who says: "On the 17th of October, 1642, Mr. Kiffin, and three other Baptists, held a disputation in Southwark with that celebrated champion, Dr. Daniel Featley. The only account we have of this dispute is that given to the public by the Doctor, about two

years afterwards, in a book entitled 'The Dippers Dipt, or the Anabaptists Duck'd and Plung'd over Head and Ears, at a Disputation in Southwark.' Whatever of argument is contained in this book, the Doctor has *loaded* his adversaries with plenty of *abuse*. In order that the reader may not entertain too favorable an idea of their character, he relates some remarkable stories, to prove them—1. An illiterate and sottish sect; 2. A lying and blasphemous sect; 3. An impure and carnal sect; 4. A cruel and bloody sect; 5. A profane and sacrilegious sect. And he sums up the whole by recording some fearful judgments of God upon the ringleaders of the sect. In such repute was the Doctor's book held at that time, that it passed through no less than six editions in as many years." The sixth edition was published 1651. The foregoing testimony is from Walter Wilson's Hist. Dissent. Churches, &c., vol. i., p. 413. Under Art. DENNE, HENRY, which see, we have noticed Mr. Denne's answer to Dr. Featley's book, and recorded the anecdote of their interview and correspondence, while both were in the same prison. See art. KIFFIN, WILLIAM, also the works of Crosby, Ivimey, and Benedict, pp. 266–267, and Notes, and Wilson ut supra, and vol. ii. p. 442. In his Dippers Dipt, 7th edition, p. 7, Dr. Featley has this remarkable passage, remarkable for him: "Βαπτω, from whence *baptize* is derived, signifieth as well to *dye* as to *dip;* and it may be that the Holy Ghost, in the word *baptism*, hath some reference to that signification, because by baptism *we change our* HUE. For Varco reporteth of a river in Boœtia, that the water thereof turneth sheep of a dark or dun color into *white;* so the sheep of Christ are washed in the font of baptism, by virtue of Christ's promise, though before they were never so *dark, sad,* or *dirty* color, yet in their souls become *white* and *pure*, and, as it were, *new dyed*." Here is baptismal regeneration as strong as it is taught in the catechism of the Council of Trent, as taught in the Church of England, and as plead by Dr. Pusey, Bishop Ives, and by Alexander Campbell, but it is by *dipping*. Who makes a *saviour of baptism*, aye, of *immersion?* Dr. Featley. That two such rabid enemies of Baptists should so widely differ as Baxter and Featley—one making immersion to regenerate the soul, and the other calling it flat murder, and a breach of the commandment, *Thou shalt not kill*, (see Art. *Baxter*,) and yet both defend infant baptism, and so harmoniously *abuse* the Baptists—is a phenomenon for which the most profound mental and ethical philosopher might not so easily account.

FELL, DR. JOHN, bishop of Oxford, a very learned divine, and son of Samuel, was born in Berkshire, England, 1625; died, 1686. To him has been ascribed the authorship of the following work, entitled "The Interests of England Stated; or, A faithful and just Account of the Aims of all Parties now prevailing, distinctly treating of the designments of the Roman Catholics, Royalists, Presbyterians, *Anabaptists*, 1659, 4to. Bib. Brit. In his work, entitled "Paraphrase and Annotations on all St. Paul's Epistles;" done by several men at Oxford, corrected and improved, 3d edition, Lond. 1702, 8vo., is the following note on Rom. vi. 4:—

"The *primitive fashion* of immersion under the water, representing our death, and elevation out of it again, our resurrection, our regeneration."

FLEETWOOD, William, successively bishop of St. Asaph and Ely, England, was born in London, 1656; died, 1723. He was a popular preacher; and among his works was one, entitled "The Judgment of the Church of England, in the Case of Lay-Baptism, and of Dissenters' Baptism, by which it appears she has not, by any public act of hers, declared Lay-Baptism to be invalid." 1712, 2d edition, 8vo. Bib. Brit.

FERGUSON, Robert, an English author of several able theological works; among others, "The Interest of Reason in Religion, of the Use of Metaphors, and of the Union betwixt Christ and Believers; with reflections on a Discourse by Mr. Sherlock," Lond. 1675, 8vo., has on pp. 328, 333, 334, 462, the following, on the principles of interpretation of language, which, philologically as well as practically, are correct. "If men," says he, "be permitted to forsake the *natural* and *genuine* sense of words, where the matter is capable of it, they may, notwithstanding their declaring themselves to believe the gospel, yet believe nothing at all of the christian faith. *We are not to forsake the genuine and natural signification of words, unless there be the* HIGHEST EVIDENCE *that the author did otherwise intend them,* saith the civil law. And, as Austin saith, *The proper signification of words is always to be retained, unless* NECESSITY *enforce us to expound them otherwise.* Every scripture expression, word, and phrase is to be taken properly, and according to its original and immediate meaning, if nothing of absurdity, nothing repugnant to faith, or disagreeable to the common notices of mankind, arise or ensue upon such an acceptation. There is no bounding of a roving fancy, which loves to sport itself with ideas and phantasms itself has raised, without confining ourselves within the foresaid limits. What better evidence can we have of the sense of a place than that, had an author *intended* such a meaning, he could have used no plainer expression to declare it?"

FELLOWS, John, an English Methodist, author of—"Hymns on Believers' Baptism," 1773, 12mo.; also a few other works, among them "The Holy Bible," in verse. Bib. Brit.

FLEMING, Caleb, a Socinian minister, born at Nottingham, England, 1698; died, 1779. See Art. Burroughes, Joseph. Mr. Fleming wrote a work, entitled "An Appendix to the Plea for Infants," in reply to Mr. Burroughes's two Discourses on Positive Institutions, and published 1742; and Mr. Burroughes replied again in 1743. See the list of Fleming's works in Bib. Brit.

FLEMING, Robert, of Georgia, a Baptist, author of "An Essay on the Baptism of John;" also of "The Georgia Baptist Pulpit," &c.

FREWIN, Paul, an Anabaptist, (says Dr. Calamy,) was ejected from Kemply, in the county of Gloucester, England, by the act of uniformity. "After this ejectment, he was minister to a congregation at Warwick, a good preacher, and a very popular man." Crosby, vol. iii., p. 11.

FELLOWS, an English Baptist, author of "Six Views of Believers' Baptism." Ben., p. 207.

FREER, J., an English Baptist, author of "Infant Sprinkling not Scriptural Baptism."

FERRIS, JONATHAN. "Oh! Jonathan, thou wast slain in thy high places. I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me!"

Religion, in its operations on the human mind, is designed to produce a portrait of the Divine character; and in what can we more clearly discover the lovely perfections of our adorable Saviour than in the virtuous and upright lives of his dear children in this world? In reviewing the conduct of those who have appeared eminent in piety, and have now taken their departure into the eternal world, the religious traits in their character shine forth in the most vivid color, and produce a fascinating effect on the mind of the observer, and imperceptibly lead to the great Fountain of all moral beauty. Examples produce greater effects than precepts. For this reason the spirit of inspiration has favored us with the previous traits in the lives of holy men of old. The example is worthy of imitation; for "the righteous shall be had in everlasting remembrance."

Eld. JONATHAN FERRIS was the son of Dea. Israel Ferris, and was born in Stamford, Dutchess county, N. Y., on the 25th of April, 1778. From a child he was a subject of serious impressions. He at length obtained a satisfactory evidence of his adoption, and in the year 1796 was baptized by Elder Elkanah Holmes, then a missionary among the Indians. He was the first person that was baptized in the town of Norwich, Chen. co., N. Y. Soon after his baptism a church arose in that town, with which he united.

He was married to Miss Rhoda Purdy, daughter of Deacon James Purdy, of Plymouth, Chen. co., N. Y., in 1798. May 20, 1803, he received a license from the church to improve his gift in preaching; and August 25, 1808, he was set apart to the work of the gospel ministry, in the church in North Norwich, by solemn ordination. He continued his pastoral labors with this church until Oct. 25th, 1817. His labors in this place were greatly blessed, to the edification of the people of God and the awakening of sinners. There was from year to year a gradual increase of numbers in the church. But in the years of 1810 and 1811 a glorious revival took place, during which eighty-three precious souls were added to the church, many of whom were youth. In this hallowed season of Divine influence his soul was on the wing, rejoicing in the glorious triumph of Divine grace, and laboring incessantly to promote the glorious cause of the divine Redeemer. In 1816 it pleased the Lord again to pour out his Spirit on this church and society, which produced an addition of sixty souls to the church. About the same time a shower of Divine influences descended on the village of Norwich, which caused an accession of one hundred and one members to the church in that place. In this revival Br. F. was very active and exceedingly useful. He baptized nearly all the new members, as their pastor, Elder J. Randall, was unable to administer, by reason of a dislocation of his shoulder.

But in the midst of his useful labors in this vicinity, Providence seemed to call upon him to relinquish his pastoral charge. Accordingly, on the 25th of Oct. 1817, he gave in his resignation, and removed to Milo, in the county of Yates, N.Y. Here he was called upon to take the pastoral care of the church in Milo and Jerusalem. In this relation he continued until the time of his melancholy exit. His labors in this vicinity were greatly blessed, especially the last year, in which he was called upon to baptize a large number in Pultney.

But it pleased the sovereign Disposer of all events to present him with a bitter cup, of which he must drink; for on the 6th of Sept. 1820, the desire of his eyes, the wife of his youth, was called from these mortal shores to the enjoyment of brighter pleasures in the world above. The stroke was heavy; yet with due submission he bowed to the will of God. On the occasion he writes thus: "After being wedded to her about twenty-two years, death hath dissolved the connexion, and left me with seven motherless children, and a large circle of relatives and friends, to mourn under the bereaving providence. I know, O Lord! that thy judgments are right, and that thou in faithfulness hast afflicted me." In 1821 he married the widow Rachel Roberts, a worthy member of the church in Montgomery, Penn., under the pastoral care of the Rev. Silas Hough. In this woman he found an agreeable companion, a kind mother to his children, and a real helper in the gospel.

But this happy family were not allowed long to enjoy each other; for on Tuesday, the 17th of June, 1823, about four o'clock, P.M., a cloud arose from the south-west, highly charged with the electric fluid, and seemed to pass over, but soon returned; the lightning and thunder were incessant. Br. F. observed the clouds had a singular appearance, and seemed anxious to watch their movements, and frequently went to the door, until requested by his daughter to come away. He came and took a seat by her, but in a moment left the seat, and went to the window; but as he was stooping to look out, the angel of death, arrayed in flames, gave the fatal stroke, and his soul took its departure to the realms of glory. The explosion damaged the house very much, but no other person received any lasting injury. His daughter's apron was set on fire, and when the neighbors entered they found his clothes burning, but could perceive no signs of life in him.

He was interred on the following day, when an appropriate discourse was delivered by Eld. Amos Chase, to a large and deeply affected congregation, from Psalm xii. 1: "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." He had for some time previous to his death been exercised with an unusual concern for the souls of his fellow-men, and preached with much freedom and fervency on the distinguishing doctrines of the gospel. On the Sabbath before his death, he preached three sermons, with much power, seeming to his hearers to possess unusual liberty of thought and utterance. His last text was in Acts xx. 21: "Testify-

ing both to the Jews and to the Greeks repentance toward God and faith toward our Lord Jesus Christ." His labors were divided between three distinct congregations, among two of which some hopeful appearances cheered his heart, while the one with which he was locally situated seemed to remain unaffected under his pious and faithful admonitions and pathetic prayers. This circumstance seemed to try his faith, and to move him to tears; but God still chose to hide from him the thing which he intended to do for that people, and called him to cease from his labors, and enter into his rest.

On the Sabbath following this melancholy providence the people appeared much affected; the saints were aroused to a sense of their duty, and strengthened to take up their cross and come up to the help of the Lord, notwishstanding He had removed their under-shepherd from them; while sinners, impressed with the thoughts of death, judgment, and eternity, cried, What shall we do? and some, in view of the misimprovement of their time and neglect of his ministry, reproached themselves, saying, "How often has he warned us of our danger, and prayed for our souls, and we regarded it not!" About twenty on that day rose up in the congregation, and asked the prayers of God's people for them. A subsequent account states that many souls there have been hopefully brought into gospel liberty; some had been baptized, and the work was still progressing.

As a husband and parent, he was exemplary, kind, and affectionate. As a friend, faithful and sincere. As a christian, meek and holy; and being favored with a melodious voice, he might be considered as one of the sweet singers of Israel: he took great delight in singing the praises of God. As a minister, although his preaching talents were not above mediocrity, he was sound in the faith, and a firm advocate of the doctrine of free grace. As a pastor, he was exemplary, gently leading the flock, and feeding them with the sincere milk of the word; always endeavoring to maintain peace and harmony in the church. Being diffident and unassuming, he was always ready to ask and receive council of his brethren.

Such was this valuable man; and in view of the circumstance of his death, cut off in the midst of his usefulness, we are led to admire and wonder at the Divine administration. Yet it becomes us to be still, and know that he is God, and submit all to Him

> "Who works in a mysterious way,
> His wonders to perform;
> He plants his footsteps in the sea,
> And rides upon the storm."

Peck and Lawton, pp. 219–222.

FERRIS, ENOCH, was born May 10, 1762, in Dutchess county, New-York. His father removed to Stanwick, Conn., when Enoch was only two years old. His mind was impressed with the reality of divine things when about eight or nine years of age. In his sixteenth year he entertained hope in the mercy of God, and in the next year be united with the Baptist church in New Lebanon, N. Y. In his nineteenth year he married, and settled in Canaan. He early employed his talents in exhortation: but through the cares of the world, he soon forgot his closet and family

devotions, and also neglected his public exercises. At this time his feet had well nigh slipped; but God in mercy reclaimed him, by means of a simple question from an unbelieving cousin, "Why does not cousin pray as he did formerly?" This question suggested the thought that even unbelievers took notice of his apostacy. It greatly agitated his mind, and resulted in his return to his duty, with deep sorrow and confession. An extensive revival soon followed; and the cousin who proposed the question to him was the first convert. From this time he engaged in public exercises, and was licensed to preach the gospel. He was ordained in the town of Southeast, in the year 1787, and continued to preach in that place, at Salem, and Nassau, until he was employed by the New-York Baptist Missionary Society as their missionary. His heart was much in this work, as will be seen by an extract from one of his first letters to the Board.

"I have not had one barren season. The Lord has been my helper. I hear more Macedonian cries than I can answer. Dear brethren, pray for me, that I may be kept at my Master's feet, and be made wise to feed the flock and to win souls. The prospect before me is favorable at present. I know not when I have enjoyed a more precious season to my soul than since I began my ride. My prayer to God is, that you may be filled with the fruit of your missionary exertions."

In 1816 he removed to Mexico, Oswego county, and continued to labor as a missionary in a wide circuit. In 1817 he witnessed the rise of three new churches, and the enlargement of others, under his instrumentality. In 1819 he removed to Richland; and receiving no aid, for a considerable time, from any society, he experienced the chills of poverty, while the calls about him were not diminished. Amid his gloomy prospects he thus writes:

"There never was a time when a faithful missionary was more needed than at present; for the greater part of the people are poor in the extreme, and but few are able to do anything towards supporting ministers. But they have precious souls; and multitudes are perishing for lack of the knowledge of salvation by Jesus Christ. Had I not some longings for their salvation, I should quit the field; for the time I have spent the year past, (for which I receive no other compensation than the pleasure I realise in performing the work, and in waiting for and witnessing the Divine blessing on my labor,) is worth to my family more than one hundred dollars. Thus, you see my missionary tax is great. I have worn out the most of my clothes, and have no way to get more; but I trust the Lord will provide." Again, he writes: "Such is the pressing desire I feel to impart the word of life to the destitute in this wilderness, that I must, while I have strength, listen to the Macedonian cries around me."

Through the instrumentality of a kind uncle, the Lord was pleased, in 1825 or 1826, to relieve him from the pressure of poverty, and open to him the fairest prospects of a comfortable old age. This he regarded with much gratitude to God. In 1836 he writes to the Missionary Society thus:

"I do not believe it is my duty

to ask you for any further assistance. I expect this to be the last letter I shall write to you in the character of a missionary. I wish I could express the feelings of my heart towards you while I take my leave of you. I shall never forget your kindness to me, and the poor in this wilderness, while the fruits of your benevolence are around me."

After this, however, he received some more aid from the Society. His health had been failing for more than a year; but, prompted by zeal in his Master's cause, he made an excursion, in August, into the southern part of the county, where he visited from house to house, and preached as frequently as in his younger days. On the morning of the first Sabbath in Sept. he labored under such indisposition, that it was with difficulty he could arise from his knees after family devotion. He was unable to preach that day. The next day he was unusually animated in christian conversation—still intimating that he should not recover from that illness. After this he was not able to walk out. In all his sickness, while his reason continued, he was resigned and comfortable in his prospects. On the 6th of October, 1830, he was kindly dismissed from his Master's service in this world, and, as we have reason to think, was taken to praise God in the sanctuary above, in the 69th year of his age. On the 8th day of Oct. his funeral was attended by a numerous assembly of neighbors and christian friends.

When we view the successful service of this departed saint, the uniform piety which he maintained through a long life of trials, and his entire submission to the Divine will through his last illness, we cannot but admire the grace that enabled him thus to finish his course. Peck and Lawton, pp. 222–225.

FREY, Joseph Samuel Christian, a Baptist, author of—1. A Hebrew Lexicon. 2. Judah and Israel. 3. Joseph and Benjamin. 3. Treatise on Baptism. 4. Lectures on the Scripture Types. 5. Frey's Narrative; and various other learned and valuable works so generally circulated throughout the United States by the venerable and indefatigable author, yet living, as render more special notice scarcely necessary. He was a Jew by birth, became a christian, united with Presbyterians first, and finally became a Baptist. See any of his works for a list of the whole, and particularly his Narrative of his Life, which is full of interest, as are all of his works.

FLETCHER, Asaph, M.D., was born at Westford, Middlesex co., Mass., on the 28th of June, 1746. (O. S.) He became the subject of serious religious impressions at the early age of ten years. He has left among his manuscripts a very interesting account of his religious experience, and conversion at the age of sixteen. I regret that the space allowed me will not permit me to make any extracts from this paper. His parents belonged to the Congregational Church, and he was sprinkled in his infancy according to the doctrine and usage of that church. There were no Baptists in the town in which he lived, and he had no personal acquaintance with any persons of that denomination; but by carefully examining the New Testament, and by that only, in spite of the prejudices of

his education and association, he became a Baptist in principle. His friends strongly opposed his joining a Baptist church, and their opposition was a great trial and affliction to him; but from a conscientious conviction of duty, he was baptized by immersion, and united with the Baptist Church in Leicester, Mass., 15th of May, 1768, being then almost twenty-two years of age. From that day to the day of his death, he continued an active and devoted member of some Baptist church, being a period of more than seventy years. At about the age of 22, he established himself as a physician in his native town of Westford, and pursued this profession with signal usefulness and success till the infirmities of great age made it necessary for him to retire from active life.

If I were not obliged to be very brief, I should take pleasure in dwelling upon his professional character and success. Beside many other public offices, which he held while he remained in Massachusetts, he was a member of the Convention which formed the Constitution of that commonwealth, in 1780. In that Convention he struggled hard to ingraft into the Constitution the principle held by Baptists, that no man should be compelled by law to pay taxes for the support of preaching, but that all such contributions should be voluntary, and according to the dictates of conscience. He afterwards successfully advocated, through the press, and maintained this principle of religious liberty, in the state of Vermont. Though he failed to effect the object for which he contended in the Convention, yet he lived to see the principle which he maintained carried out in the constitution and laws of Massachusetts. On the 3d day of Oct. 1776, he was married to Sally Green, daughter of Jonathan Green, of Chelsea, Mass. In the month of February, 1787, he removed to Cavendish, in the state of Vermont, where he continued to reside till his death. At the time of his removal to Vermont, that state was not a member of the union, and he was a member of the convention which applied to Congress for admission. He was shortly after a member of a convention to revise the constitution of that state. He was frequently a member of the Legislature, for some years one of the judges of the County Court, for several years a member of the council, and was one of the electors of President and Vice-President when Mr. Monroe was first elected. He was for a time President of the Medical Society of his county, and delivered lectures before that body. He held many other offices, not important to mention, but which manifested the respect in which he was held, and the confidence reposed in him. He died peacefully, surrounded by a numerous company of affectionate and devoted children and grandchildren, on the 5th of January, 1839, aged 92 years. His wife, with whom he had lived most happily for sixty years, and who still lives in the grateful and affectionate remembrance of her children and grandchildren, had deceased a few years before his own death.

My limits will allow me but a few brief remarks on his general character. He was at all times, in public and in private life, an humble and devoted christian: he loved

the church, he loved his christian brethren. He had an uncommonly accurate and thorough knowledge of the scriptures, and took great delight in conversing with christian ministers on the great truths and principles of revealed religion. His advantages for an education in early life were very small, and he was almost wholly a self-taught man. Still he made himself quite a respectable English scholar, and acquired, without the aid of any teacher, a considerable knowledge of the Latin and Greek languages. He acquired the knowledge of Greek for the especial purpose of being able to understand, with greater accuracy, the New Testament, and more particularly upon the subject of baptism. He was thoughtful and serious, and possessed habits of patient and persevering investigation. He had a sound and well-balanced mind, and uncommon calmness and equanimity of temper. He cherished an unwavering faith in an overruling Providence, which sustained him in the midst of trials, and in the darkest hour. But I must not omit to record his unaffected modesty and simplicity. He was retiring and unobtrusive, without a particle of vanity or love of display. His great and constant purpose was to fill up life with duty. He lived long, and lived well.

"And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Hon. Richard Fletcher, in Ben. p. 488, 489.

FIELD, Richard, D.D., an eminent English divine, was born in Hertford county, 1561; died, 1616. He was author of—1. Sermon on Jude, v. 3, 1604, 4to. 2. History of the Church, in four books, Lond. 1606, fol.; Oxford, 1628, fol. 3. Of the Church, five books; with an Appendix, containing a Defence of such parts and passages of the former four books as have either been excepted against, or wrested to the maintenance of Romish errors, Oxford, 1655, fol. His Life was published by Nathaniel Field. In his work, "On the Church," p. 375, (we are not certain which edition,) he says: "The baptism of infants is therefore named a *tradition*, because it is not *expressly delivered* in scripture, that the Apostles did baptize infants; nor any express precept there found that they should do so." Bib. Brit.

FISHER, John, an English Jesuit of the 17th century, whose true name was Percy, born in Yorkshire, 1594; died after 1625, time unknown. He wrote against Protestants, and is quoted by the author of "Popery Confuted by Papists," p. 127: From which of his works does not appear, as saying, "that in the scripture there is no *express* practice nor precept of worshipping the image of Christ. Yet there be principles which, the light of nature supposed, convince adoration to be lawful." This passage is quoted here, simply because it renders the occasion opportune to observe, that this argument of the Jesuit, to vindicate the idolatry of Christ's image, in violation of the commandment prohibiting idolatry, is the same argument most successfully employed by some Protestants to prove infant baptism. They appeal, as he does, from the authority of scripture, to analogy—the principles of the light of nature—parental tenderness—and thus substitute for Christianity rank *Deism;* for it deserves no better name—

rather, it is Paganism, which substitutes human institutions for divine rites.

FISHER, SAMUEL, an English Baptist, author of the only *folio* against infant baptism emanating from English Baptists, entitled, "*Baby Baptism Mere Babyism.*" Some further particulars concerning him may be gathered from Crosby, vol. i. p. 359.

FRISTOE, WILLIAM. See Taylor's Lives of Virginia Baptist Ministers, p. 66.

FRISTOE, DANIEL, was born at Chappawomsick, Stafford county, Virginia, December 7, 1739. He was bred an Episcopalian, but embraced the Baptist sentiments soon after they began to prevail in Virginia, and was baptized by his spiritual father, David Thomas. When young, he received a liberal English education, and though fond of fashionable amusements, was not addicted to the grosser vices of the times.

His conversion was brought about on this wise. When about twenty-three years of age, his curiosity led him to go to a considerable distance to hear a Baptist preacher, whose name is not known. While at the meeting, his horse strayed away, which obliged him to tarry all night at the place. In the course of the evening, many came in, who had lately been converted, and who, by entering freely into religious conversation, brought strange things to his ears, and awakened his attention to eternal things. He returned home with much seriousness and solicitude, and after laboring awhile under great distress of mind, was brought into the liberty of the gospel. He now began exhorting, but was soon called by his brethren to the ministry. His course was short but rapid, and the success which attended his labors appears to have been unusually great. About the year 1774, he was sent as a messenger from the Ketockton to the Philadelphia Association. Here he caught the small-pox, and, after a short tour of preaching in New Jersey, returned to Philadelphia, and began his journey homeward, but was laid by at Marcus Hook, a small town, a few miles below the city, where he died in the thirty-fifth year of his age. His remains were carried back to Philadelphia, and buried in the Baptist ground.

The following extract from Mr. Fristoe's journal, which has been preserved by Mr. Edwards, contains the most interesting account of his ministry which I have been able to obtain; for his biography has been almost neglected.

"*Saturday, June* 15, 1771. This day I began to act as an ordained minister, and never before saw such manifest appearances of God's working and the devil's raging at one time and in one place. My first business was to examine candidates for baptism, who related what God did for their souls in such a manner as to affect many present: then the opposers grew very troublesome, particularly one James Nayler, who, after raging and railing for a while, fell down and began to tumble and beat the ground with both ends, like a fish when it drops off the hook on dry land, cursing and blaspheming God all the while. At last a gentleman offered ten shillings to any that would bind him and take him out of the place; which was soon earned by some stout fellows who stood

by. Sixteen persons were adjudged fit subjects for baptism. The next day being Sunday, about two thousand people came together: many more offered for baptism, thirteen of whom were judged worthy. As we stood by the water, the people were weeping and crying in a most extraordinary manner; and others cursing and swearing, and acting like men possessed. In the midst of this, a tree tumbled down, being overloaded with people, who, Zaccheus-like, had climed up to see baptism administered. The coming down of that tree occasioned the adjacent trees to fall also, being loaded in the same manner; but none was hurt. When the ordinance was administered, and I had laid hands on the parties baptized, we sang those charming words of Dr. Watts, 'Come we who love the Lord,' &c. The multitude sang and wept and smiled in tears, holding up their hands and countenances towards heaven, in such a manner as I had not seen before. In going home, I turned to look at the people, who remained by the water side, and saw some screaming on the ground, some wringing their hands, some in ecstacies of joy, some praying, others cursing and swearing, and exceedingly outrageous. *We have seen strange things to-day.*" Baptist Library.

FINLEY, SAMUEL, D.D. He was president of Princeton College, New Jersey, and author of—1. Sermon on Rom. xiv. 7, 8, 1761, 8vo. 2. He edited, "Sermons on Important Subjects," by Samuel Davies, M.A., President of the College in New Jersey, America. In the order of time we should have noticed two other of his works *first*—1. A Charitable Plea for the Speechless, against Abel Morgan's Anti-pedorantism, 1747. 2. Vindication of the Same, 1748. Mr. Finley was not the first, nor was he the last, of the presidents and professors of Princeton (N. J.) College who have, since 1742, written against Baptists, successively down to the yet living, recently pensioned, and superannuated ex-professor of Ecclesiastical History, whose work has been stereotyped by the Presbyterian Tract Society. We have seen, in the library of Rev. J. J. Woolsey, of Norwalk, Connecticut, in curious juxtaposition to General Israel Putnam's *camp chest* and other rare curiosities and reliques of antiquity, a copy of this same book of Abel Morgan's, which caused Dr. Finley so much trouble, with the imprint of Benjamin Franklin, printer, Philadelphia, on the title-page. It was appropriate that a grandson of Peter Folger, who was a Baptist, should have printed with his own hands the first book written in America in defence of the Baptists on Baptism. See Articles, MORGAN, *Abel*, FOLGER, *Peter*, and works there noted.

FRITH, OR FRYTH, JOHN. We have before us, in a volume, labeled, "British Reformers—Tindal, Frith, Barnes," bound into the volume of 356 pages, in addition 124 12mo. pages, 76 of which are devoted to Frith, with the following title-page: "Writings of John Frith, Martyr, 1533; and of Dr. Robert Barnes, Martyr, 1541. London: Printed for the Religious Tract Society, and sold at the Depository, 56 Paternoster-row; also by J. Nisbet, 21 Berners-street, and by other Booksellers." We may as well add the "Contents:—1. Life of John Frith, p. 1. 2. A Letter,

containing the articles for which he died, p. 10. 3. Letters concerning Frith, p. 15. 4. A Mirror to Know Thyself, p. 17. 5. Extracts from the Book of Purgatory, p. 30. 6. Note "On the Supplication of Beggars," by Simon Fish, p. 59. 7. A Letter to the Faithful in the Tower of London, p. 61. 8. A Defence of some of the Reformers from the aspersions cast upon them by Sir Thos. More, in his book against Frith, from Frith's Treatise on the Sacrament, p. 67." For the completion of the list of his works, see the close of his Life as above, which will be copied below; also Bibliotheca Britannica, and Wood's Athenæ Oxoniensis; to which we will add, that, by a note in the handwriting of Rev. J. J. Woolsey, in the table of contents, he inserts, "John Frith's Preparation to the Cross," and quotes Remarks respecting John Frith in an old small 4to., commenting on the Gospels and Acts of the Apostles, and note on Matt. xvii. 27, in his possession, as his authority. Dr. Wall says, Hist. Inf. Baptism, vol. 2, p. 300: "John Frith, writing, in the year 1533, a Treatise of Baptism, calls the outward part of it '*the plunging down in the water and lifting up again*,' which he often mentions without ever mentioning pouring or sprinkling." Frith's works were reprinted by Fox, the list of which will be added to his life. Anthony Wood must have regarded and known Frith as an heretical Anabaptist, under the reign of Henry the Eighth, else he could not have written so bitterly against him, as his acerbity, dealt out liberally to all who differed from him, in politics, especially in religion, was most mingled with gall and wormwood towards real or suspected Anabaptists. Apprehensive that it may be said of us, as it has been concerning Peter Bayle, that you will find what he says in the article where you should least expect to find it, we refer to our history other matters touching this early English Baptist of Oxford, and copy his life as follows:

"John Frith was the son of an innkeeper at Seven-oaks, in Kent, where he was born about the year 1503. From his childhood he was remarkable for his abilities and his inclination for learning, in which he made very considerable progress. He studied at Cambridge, where he was of King's College, and was one of the persons selected by Cardinal Woolsey, on account of their learning, to be members of his new college at Oxford, which he founded, in 1527, upon a very magnificent scale, and enlarged by suppressing several monasteries and other ecclesiastical institutions. While in London, about 1525, Frith had become acquainted with Tindal, through whose instructions he first received into his heart the seed of the gospel and pure godliness. Frith and several of his companions at Oxford soon evinced an attachment for the doctrines of the truth, which excited the enmity of the Romanists, who imprisoned them in a deep cellar belonging to the college, where the salt fish was kept. The damp and noisome stench of this place affected them so that several of their number died.

"After some time Frith was released. In 1528 he went beyond sea, where he remained two years, during which interval he made considerable progress in the knowledge of the truth, and wrote his

book against purgatory. He then returned: he went to Reading, having, it is supposed, some expectations from the abbot of that place. These, however, appear to have been disappointed: he was taken up and set in the stocks as a vagrant. After being confined some time, when ready to perish with hunger, he asked to see the schoolmaster of the town, who, discovering his abilities and learning, procured his release, and gave him assistance.

"Frith then went to London, where he endeavored to remain concealed, but he soon became 'a marked man,' and was earnestly sought for by Sir Thomas More, who offered large rewards for his apprehension. In his book against purgatory, Frith had written, in answer to Sir Thos. More's reply to the Supplication of the Beggars, (see page 30,) showing that the doctrine of purgatory was opposed to the truths of scripture respecting the pardon of sin and salvation by Christ alone. Frith was apprehended at Milton, in Essex, endeavoring to escape to the continent, and sent to the Tower. There he gained the favor of his keeper, so that he was allowed sometimes to visit the followers of the truth in the city. Strype relates, that "When John Frith was in the Tower, he came to Petit's key in the night, notwithstanding the strait watch and ward by commandment. At whose first coming, Mr. Petit was in doubt whether it was Mr. Frith or a vision; no less doubting than the apostles, when Rhoda, the maid, brought tidings that Peter was out of prison. But Mr. Frith showed him that it was God that wrought him that liberty in the heart of his keeper, Phillips, who, upon the condition of his own word and promise, let him go at liberty in the night to consult with godly men." Petit was a wealthy merchant of London, who was member of parliament for the city many years; but being suspected by Sir Thomas More of favoring those of the new religion, and assisting to print their books, he was imprisoned and laid in a dungeon upon a pad of straw, where he contracted a disease of which he soon afterwards died.

"While in confinement, Frith was induced by a friend to commit to writing his opinions upon the sacrament of the Lord's Supper. These, we are told, were four:—1. That the matter of the sacrament is no article of faith necessary to be believed under pain of damnation. 2. That forasmuch as Christ's natural body hath all properties of our body, sin only excepted, it cannot be, neither is it agreeable unto reason, that he should be in two places or more at once, contrary to the nature of our body. 3. Moreover, it is not right or necessary that we should, in this place, understand Christ's words according to the literal sense, but rather according to the order and phrase of speech, comparing phrase with phrase, according to the analogy of the scripture. 4. The sacrament ought to be received according to the true and right institution of Christ, albeit the order which at this time has crept into the church, and is used now-a-days by the priests, ever so much differs from it.

"At that period there was in London a tailor named Wm. Holt, who pretended to be very friendly towards the followers of the truth.

Having obtained a copy of this writing of Frith's, he carried it to Sir Thomas More, and it was the cause of Frith's death. More, at that time, was very active in defence of the Romish doctrines: he not only imprisoned Frith, but printed a refutation of his arguments. His book, however, was kept from Frith and his friends with much care for some time: with considerable difficulty he obtained a written copy, and saw the printed work during an examination before the Bishop of Winchester. Frith then replied to More's answer in an able treatise, written under all the disadvantages of strict confinement.

"Frith had now attracted considerable notice, as the first who publicly advocated the doctrines of Zuingle, in England. One of the king's chaplains alluded to him in a sermon, at the instigation of the Bishop of Winchester; in consequence of which his imprisonment in the Tower was terminated by an order to the bishops to examine him. The subsequent account is best given in the words of Fox.

"'That there should be no concourse of citizens at the said examination, my Lord of Canterbury removed to Croydon, unto whom resorted the rest of the commissioners. Now, before the day appointed, my Lord of Canterbury sent one of his gentlemen, and one of his porters, whose name was Perlebean, a Welshman born, to fetch John Frith from the Tower unto Croydon. This gentleman had both my Lord's letters and the king's ring unto my Lord Fitzwilliams, constable of the Tower, then lying in Canon-row, at Westminster, in extreme anguish and pain from a disorder, for the delivery of the prisoner. Master Fitzwilliams, more passionate than patient, understanding for what purpose my Lord's gentleman was come, banned and cursed Frith and other heretics, saying, Take this my ring unto the lieutenant of the Tower, and receive your man, your heretic, with you, and I am glad that I am rid of him.

"'When Frith was delivered unto my Lord of Canterbury's gentleman, they twain, with Perlebean, sitting in a wherry and rowing towards Lambeth, the said gentleman, much lamenting in his mind the infelicity of the said Frith, began to exhort him, to consider in what state he was, a man altogether cast away in this world, if he did not look wisely to himself. And yet, though his cause was ever so dangerous, he might, by somewhat relenting to authority, and so giving place for a time, help both himself out of trouble, and when opportunity and occasion should serve, prefer his cause, which he then went about to defend, declaring further that he had many well-willers and friends, who would stand on his side, so far as they were able, and durst do; adding hereunto, that it were great pity that he, being of such singular knowledge both in the Latin and Greek, both ready and ripe in all kind of learning, and as well in the scriptures as in the ancient doctors, should now suddenly suffer all those singular gifts to perish with him, with little commodity or profit to the world, and less comfort to his wife and children, and others his kinsfolks and friends. And as for the verity of your opinion in the sacrament of the body and blood of

our Saviour Christ, added he, it is so untimely opened here amongst us in England, that you shall rather do harm than good; wherefore be wise, and be ruled by good counsel until a better opportunity may serve. This I am sure of, that my Lord Cromwell and my Lord of Canterbury, much favoring you, and knowing you to be an eloquent, learned young man, and now towards the felicity of your life, young in years, old in knowledge, and of great forwardness, and likely to be a most profitable member for this realm, will never permit you to sustain any open shame, if you will somewhat be advised by their counsel. On the other side, if you stand stiffly to your opinion, it is not possible to save your life; for like as you have good friends, so have you mortal foes and enemies.

"'I most heartily thank you, said Master Frith unto the gentleman, both for your good will and for your counsel, by which I well perceive that you intend well unto me: howbeit, my cause and conscience is such, that in no wise I may not, and can not for any worldly respect, without danger of damnation, start aside, and fly from the true knowledge and doctrine which I have conceived of the supper of the Lord or the communion, otherwise called the sacrament of the altar; for if it be my chance to be demanded, what I think in that behalf, I must needs say my knowledge and my conscience, as partly I have written therein already, though I should presently lose twenty lives, if I had so many. And this you shall well understand, that I am not so unfurnished, either of scripture or ancient doctors, schoolmen, or others for my defence; so that if I may be indifferently heard, I am sure that mine adversaries cannot justly condemn me or mine assertion, but that they shall condemn with me St. Augustine and the most part of the old writers; yea, the very bishops of Rome of the oldest sort shall also say for me and defend my cause. Yea, marry, quoth the gentleman, you say well, if you might be indifferently heard. But I much doubt thereof, for our Master Christ was not indifferently heard, nor should be, as I think, if he were now present again in the world, especially in this your opinion, the same being so odious unto the world, and we so far off from the true knowledge thereof.

"'Well, well, said Frith then unto the gentleman, I know very well that this doctrine of the sacrament of the altar which I hold, and have opened, contrary to the opinion of this realm, is very hard meat to be digested, both of the clergy and laity thereof. But this I will say to you, (taking the gentleman by the hand,) that if you live but twenty years more, whatsoever become of me, you shall see this whole realm of mine opinion concerning this sacrament of the altar; namely, the whole estate of the same, though some men particularly shall not be fully persuaded therein. And if it come not so to pass, then account me the vainest man that ever you heard speak with tongue. Besides this, you say that my death would be sorrowful and uncomfortable unto my friends. I grant that for a small time it would be so; but if I should so mollify, qualify, and temper my cause in such sort as to deserve only to be kept in prison, that

would not only be a much longer grief unto me, but also to my friends would breed no small disquietness, both of body and of mind. And, therefore, all things well and rightly pondered, my death in this cause shall be better unto me and all mine than life in continual bondage and penuries. And Almighty God knoweth what he hath to do with his poor servant, whose cause I now defend, and not my own; from the which I assuredly do intend, God willing, never to start or otherwise to give place, so long as God will give me life.

"'This communication, or the like in effect, my Lord of Canterbury's gentleman and Frith had, coming in a wherry upon the Thames from the Tower to Lambeth.

"'Now, when they were landed, after repast being taken at Lambeth, the gentleman, the porter, and Frith went forward towards Croydon on foot. This gentleman, still lamenting with himself the hard and cruel destiny of Frith, if he once came amongst the bishops, and now also perceiving the exceeding constancy of Frith, devised with himself some way or means to convey him quite out of their hands, and thereupon considering that there were no more persons there to convey the prisoner but the porter and himself, he took in hand to win the porter to his purpose. Quoth the gentleman unto Perlebean the porter, (they twain privately walking by themselves without the hearing of Frith,) You have heard this man, I am sure, and noted his talk since he came from the Tower?—Yea, that I have right well marked him, quoth the porter, and I never heard so constant a man nor so eloquent a person.—You have heard nothing, quoth the gentleman, in respect both of his knowledge and eloquence: if he might either in university or pulpit freely declare his learning, you would then much more marvel at his knowledge. I take him to be such a one of his age in all kind of learning and knowledge of tongues as this realm never yet brought forth; and yet those singular gifts in him are no more considered of our bishops than if he were a very dolt or an idiot; yea, they abhor him as a devil therefore, and covet utterly to extinguish him as a member of the devil, without any consideration of God's special gifts.—Marry, quoth the porter, if there were nothing else in him but the consideration of his personage, both comely and amiable, and of natural disposition, gentle, meek, and humble, it were pity that he should be cast away.

"'The gentleman then proposed that they should suffer Frith to escape, saying, You see yonder hill before us named Bristow (Brixton) causeway: there are great woods on both sides. When we come there we will permit Frith to go into the woods on the left hand of the way, whereby he may convey himself into Kent among his friends, for he is a Kentish man; and when he is gone, we will linger an hour or two about the highway, until it draw towards night. Then in great haste we will approach Streatham, and make an outcry in the town that our prisoner is broken from us on the right hand towards Wandsworth, so that we will draw as many as we can of the town to search the country that way for our prisoner, declaring that we followed

him above a mile or more, and at length lost him in the woods. So when my Lord of Canterbury's gentleman came nigh to the hill, he joined himself in company with the said Frith, and, calling him by his name, said, Now, Master Frith, let us twain commune together another while. You must consider that the journey which I have now taken in hand thus in bringing you to Croydon, as a sheep to the slaughter, it grieveth me, and, as it were, overwhelmeth me in cares and sorrows, that I little mind what danger I fall in, so that I could find the means to deliver you out of the lion's mouth. And yet yonder good fellow and I have devised a means, whereby you may both easily escape from this great and eminent danger at hand, and we also be rid from any vehement suspicion.

"'When Frith had heard all the matter concerning his delivery, he said to the gentleman, with a smiling countenance, Is this the effect of your secret consultation, thus long between you twain? Surely, surely, you have lost a great deal more labor in times past, and so are you like to do this, for if you should both leave me here, and go to Croydon declaring to the bishops that you had lost Frith, I would surely follow after as fast as I might, and bring them news that I had found and brought Frith again. Do you think that I am afraid to declare my opinion unto the bishops of England in a manifest truth?

"'You are a foolish man, quoth the gentleman, thus to talk; as though your reasoning with them might do some good. But I do much marvel that you were so willing to fly the realm before you were taken, and now so unwilling to save yourself.—There was and is a great diversity of escaping between the one and the other, quoth Frith. Before, I was indeed desirous to escape, because I was not attached, but at liberty; which liberty I would fain have enjoyed for the maintenance of my study beyond the sea, where I was reader in the Greek tongue, according to St. Paul's counsel. Howbeit, now being taken by the higher power, and, as it were, by Almighty God's permission and providence, delivered into the hands of the bishops only for religion and doctrine's sake, such as in conscience and under pain of damnation I am bound to maintain and defend, if I should now start aside and run away, I should run from my God and from the testimony of his holy word, worthy then of a thousand hells. And therefore I most heartily thank you both for your good wills towards me, beseeching you to bring me where I was appointed to be brought, for else I will go thither all alone.—And so with a cheerful and merry countenance he went with them, spending the time with pleasant and godly communications, until they came to Croydon, where for that night he was well entertained in the porter's lodge. On the morrow he was called before certain bishops and other learned men sitting in commission with my Lord of Canterbury, to be examined, where he showed himself passing ready and ripe in answering to all objections, as some then reported, incredibly and contrary to all men's expectations. And his allegations both out of Augustine and other ancient fathers of the

church, were such that some of them much doubted of Augustine's authority in that behalf; insomuch that it was reported by them who were nigh and about the Archbishop of Canterbury, (who then was not fully resolved of the sincere truth of that article,) that when they had finished their examination of Frith, the Archbishop, conferring with Dr. Heath privately between themselves, said, This man hath wonderfully labored in this matter, and yet in mine opinion he taketh the doctors amiss.—Well, my lord, said Dr. Heath, there was no man who could do away his authorities from St. Augustine. Then he began to repeat them again, inferring and applying them so strongly that my Lord said, I see that you, with a little more study, will easily be brought to Frith's opinion; and some there present openly reported that Dr. Heath was as able to defend Frith's assertions of the sacrament as Frith was himself.

"'This learned young man being thus thoroughly sifted at Croydon, to understand what he could say and do in his cause, there was no man willing to prefer him to answer in open disputation as poor Lambert was. But without regard of learning or good knowledge, he was sent and detained unto the butcher's stall; I mean Bishop Stokesly's consistory, there to hear, not the opinion of Augustine and other ancient fathers of Christ's primitive church, of the said sacrament, but either to be instructed and to hear the maimed and half-cut-away sacrament of anti-christ the bishop of Rome, with the gross and fleshly imagination thereof, or else to perish in the fire, as he most certainly did, after he had before the bishops of London, Winchester, and Chichester, in the consistory in St. Paul's Church, most plainly and sincerely confessed his doctrine and faith in this weighty matter. He left an account of his examinations.

"'Sentence being passed and read against him, the Bishop of London (Stokesly) directed his letter to the mayor and sheriffs of the city of London, for receiving of John Frith into their charge; who was delivered over unto them. While in Newgate Frith was put into the dungeon under the gate, and laden with bolts and irons as many as he could bear, and his neck with a collar of iron made fast to a post, so that he could neither stand upright nor stoop down; yet was he there continually occupied in writing, namely with a candle, both day and night, for there came no other light into that place. In this sad case he remained several days. On the fourth day of July, in the year 1533, he was by them carried to Smithfield to be burned; and when he was tied unto the stake, there sufficiently appeared with what constancy and courage he suffered death. For when the faggots and fire were put unto him, he willingly embraced the same; thereby declaring with what uprightness of mind he suffered his death for Christ's sake and the true doctrine, whereof that day he gave with his blood a perfect and firm testimony.

"'A young man, apprenticed to a tailor in Watling-street, named Andrew Hewit, was burned at the same stake with Frith, for holding the same opinions. When before the bishops, Hewit was asked how he believed concerning the sacrament. He replied, Even as John

Frith does. Bishop Stokesly said, Why Frith is a heretic, and already condemned to be burned; and except thou revoke thy opinion, thou shalt be burned also with him. His reply simply was, Truly I am content withal; upon which he was condemned and burned with Frith!

"'When they were at the stake, Dr. Cook, a priest in London, openly admonished the people, that they should in no wise pray for them—no more than they would do for a dog. At which words Frith, smiling, desired the Lord to forgive them. These words did not a little move the people unto anger, and not without good cause. The wind made his death somewhat the longer, which bore away the flame from him unto his fellow that was burning with him; but he had established his mind with such patience, God giving him strength, that, even as though he had felt no pain in that long torment, he seemed rather to rejoice for his fellow, than to be careful for himself. This, truly, is the power and strength of Christ, striving and vanquishing in his saints; who sanctify us together with them, and direct us in all things to the glory of His most holy name. Amen.'

"Among the Cotton MSS. in the British Museum (Galba B. X.) are two letters, one from Cromwell to Vaughan, the royal agent in the Low Countries, the other from Vaughan to the king, in which mention is made of Frith, and which show that he was accounted of considerable importance. Vaughan writes: 'As concerning a young man being in these parts, named Frith, of whom I lately advertised your majesty, and whom your royal majesty giveth me in commandment with friendly persuasions, admonitions, and wholesome counsels to advertise to leave his wilful opinions and errors, and to return into his native country, I shall not fail, according unto your most gracious commandment, to endeavor to the utmost of my power to persuade him accordingly, so soon as my chance shall be to meet with him. Howbeit, I am informed that he is very lately married in Holland, but in what place I cannot tell. This marriage may by chance hinder my persuasions. I suppose him to have been thereunto driven through poverty, which is to be pitied, and his qualities considered.'

"Cromwell writes thus to Vaughan: 'As touching Frith, mentioned in your said letter, the king's highness, hearing well of his towardness in good love and learning, doth much lament that he should in such wise as he doth, set forth, show, and apply his learning and doctrine in the semination and sowing forth evil seed of damnable and detestable heresies, maintaining, bolstering, and administering the venomous and pestiferous works, erroneous and seditious opinions, of the said Tindal and others, wherein his highness, like a most virtuous and benign prince and guardian, having charge of his people and subjects, being very sorry to hear tell that any of the same should in such wise run headlong and digress from the laws of Almighty God, and wholesome doctrines of holy fathers, unto such damnable heresies and seditious opinions, is inclined willingly and greatly desirous to provide for the same.'

"The letter then proceeds to state

the king's readiness to provide for Frith, if he could be brought to forsake the doctrines of Tindal, and, leaving his 'wilful opinions, like a good christian would return to his native country, where he should find the king most favorable. Cromwell further exhorts Vaughan to use his best endeavors to win the refugees from their opinions, adding, 'in which doing ye shall not only highly merit in Almighty God, but also deserve highly thanks of the king's royal majesty, who will not forget your devoirs and labors in that behalf, so that his majesty may find that you effectually do intend the same.'

"Frith's works, as reprinted by Fox, consist of—his Book of Purgatory; An Answer to Rastal's Dialogue; An Answer to Sir Thos. Moore; Answer to Fisher, bishop of Rochester; A Bulwark against Rastal; Judgment upon M. Tracy's Will and Testament; A Letter written from the Tower to Christ's Congregation; A Mirror or Glass to Know Thyself; A Treatise upon the Sacrament of Baptism; Antithesis between Christ and the Pope; A Book of the Sacrament of the Body and Blood of Christ; Articles for which he died. He also translated some writings of foreign reformers."

FOWNES, GEORGE, M.A., an English Baptist minister, ejected by the Act of Uniformity from High. Wickham, in the county of Bucks. "He was," says Dr. Calamy, "born in Shropshire, bred up in school-learning at Shrewsbury; and his father dying, his mother sent him to Cambridge, where he was reckoned a considerable scholar, and one of great wit. He was the public minister of this town, but quitted the parish church voluntarily, before the king's restoration in 1660. However, he continued preaching, though he was for a while unfixed. Sir Henry Wroth bore very hard upon him. He afterwards assisted Mr. Anthony Palmer in Tinners-Hall, and preached a lecture in Lothbury. In 1679 he became pastor to a society of Antipædobaptists in Bristol, in which he succeeded Mr. Thomas Hardcastle. About the time of that, which was commonly called *The Presbyterian Plot*, Sir Robert Yeemans took him in the pulpit, and committed him to Newgate. By virtue of a flaw in his mittimus, he was in six weeks' time removed by an habeas corpus to the King's Bench, and acquitted, to the no small vexation of Mr. Town-clerk Ramsey. Meetings being at that time held in the fields, he was taken on the highway in Kingswood, upon suspicion of coming from a meeting, though they could not prove it. He was then committed to Gloucester jail for refusing the corporation oath, and riding within five miles of a corporation. This was a great hardship upon him, because the act had no power or force in his case, upon the account of his resigning his living before King Charles II. came in. When they brought him to Gloucester Castle, they declared publicly, *he should not come out alive.* His mittimus was for six months, in which time they endeavored to suborn witnesses to swear a riot against him, though no other rioter was named in the bill that was drawn up, and brought in against him. Upon his trial, when the witness came to swear, he looked back on the justices of the sessions, and said, Lord! Gentlemen, what

would you have me do? I cannot swear any thing against this person. He pleaded his own cause very pleasantly, and told them, that if *George* and his *horse* could not be guilty of a riot, without *John*, *Thomas*, or *William*, or any other company, then he could not be judged guilty. Hereupon the jury went out, and returning quickly again, the foreman gave in the verdict, *not guilty*. The then Bishop's chancellor, being one of the justices of the bench, said, with an accent, *What! not guilty?* The foreman replied, a second time, No, *not guilty;* for can George and his horse be guilty of a riot without any other company? I say not.—However, he was remanded back to prison. When six months were expired, he demanded his liberty of the jailor, who told him he had orders not to let him go, what damage soever himself suffered; for they would bear him harmless. A bond was insisted on for good behavior, and that with sureties; and preaching, he knew, would be interpreted a forfeiture of this bond; upon which account he refused to come under such bonds, and so continued in prison. At the assizes he made his appeal to the Judge. Justice Player and Justice Newton before next morning told the Judge that if he let that man go, he would draw all the country after him. And so he was kept in Gloucester prison for two years and a half, till God was pleased to release him by death, in December, 1685. This confinement of his (says the Dr.) was the more grievous, because of his being sadly afflicted with the *stone*. Dr. Peachy, the physician, declared to him, before his wife, that their confinement of him was his death, and that it was no less *murder* than if they had run him through the first day he came in, though it had been *less cruel!*" Crosby, vol. 3, p. 28–31.

FROUDE, Thomas, an English Baptist minister, who was ejected by the Uniformity Act from his living of Cheryton, in Glamorganshire, South Wales. Crosby says, "I can find nothing of him; only Dr. Calamy, when he mentions him, adds, an *Anabaptist*. The Doctor's partiality towards the Baptists appears in almost every instance; for, when speaking of Mr. Joshua Head, he adds, an *Anabaptist, but a worthy man;* as if it were a rarity to find a worthy man among those he is pleased to style Anabaptists. So, when speaking of Mr. Thos. Hardcastle, he tells us, he was pastor to a society of *sober Anabaptists at Bristol*,—an invidious term, not becoming the pen of a scholar, a christian, or a gentleman." Crosby, vol. 3, p. 31, 32.

FORTY, Henry, an English Baptist minister, who was one of the subscribers to the Baptist Confession of Faith adopted in London in 1651, and was pastor of the church at Abingdon: a man of great piety, and one who long and faithfully served Jesus Christ, under many afflictions, great trials and sufferings. He was an instrument in God's hand for the conversion of his own father and mother, and many others. He lay twelve years in prison at Exeter, for the testimony of a good conscience, lived an unspotted life, and died in 67th year of his age, anno 1692. His funeral was preached by Mr. Benj. Keach, and printed with an elegy annexed. When Mr. Jessey died, and a difference arose in his church

about mixed communion, the Baptists that were against it fell in with Mr. Forty, then a member of that congregation. Upon Mr. Forty's call to the church at Abingdon, his people joined with Mr. Kiffin's congregation. Crosby, vol. 3, p. 100.

FLORENTINUS, Hieron, Lucensis. Author of—Disputatio de Ministrando Baptismo humanis fœtibus abortivorum, Lucæ, 1661, 4to. Ludg. 1674, 4to. Bib. Brit.

FLOYER, Sir John, Knt. M. D., an eminent physician, was born at Staffordshire, England, about 1649, practised in Litchfield, where he died, 1734. He was a most learned and volumnious medical writer. Among the titles of his works are—1. Essay to restore Dipping of Infants in their Baptism, Lond. 1722, 8vo. 1. An Enquiry into the right use of hot, cold, and temperate Baths in England, Lond. 1697, 8vo. In Latin, Ludg. Bat. 1699, 8vo. The same work afterwards appeared under the following title, Ancient Psychrolusy revived, Lon. 1702, 8vo. The same subject was more amply treated in another edition under the title of—History of Hot and Cold Bathing; ancient and modern; with an Appendix, by Dr. Edward Baynard, Lond. 1702, 1706, 1709, 1715, 5th Ed. 1722, 8vo. We shall introduce several quotations from his History of Cold Bathing, &c., pp. 11, 15, 61, 51, as follows: "The Christian Baptism was performed by *immersion*, in England, and all parts, at the *first planting* of Christianity," p. 11. "The Church of Rome hath drawn *short compendiums* of both sacraments. In the Eucharist they use only the *wafer*--and, instead of immersion, they introduced *aspersion*.— I have now given what testimony I could find in our English authors, to prove the practice of immersion from the time the Britons and Saxons were baptized, till King James' days; when the people grew peevish with all ancient ceremonies, and through the *love of novelty*, and *the niceness of parents*, and *the pretence of modesty*, they laid aside immersion; which never was abrogated by any Canon, but still is recommended by the present Rubrick of our Church, which orders the child to be *dipt* discreetly and warily." pp. 15–61. "I do here appeal to you" (the Dean and Canons, Residentiaries of the Cathedral Church of Litchfield,) " as persons well versed in the ancient history, canons, and ceremonies of the Church of England; and therefore are sufficient witnesses of the matter of fact which I design to prove; viz.: That immersion continued in the Church of England till about the year 1600. And from hence I shall infer, that if God and the Church thought that practice innocent for sixteen hundred years, it must be accounted an *unreasonable nicety* in this present age, to scruple either immersion or cold bathing, as dangerous practices. Had any prejudice usually happened to infants by the trine immersion, that custom could not have continued so long in this kingdom. We must always acknowledge, that He, that made our bodies, would never command any practice prejudicial to our healths, and does frequently take great care both of our bodies and souls, in the same command," pp. 11–51. Dr. Wall, Inf. Bap. part 2, chap. 9, pp. 476–477, mentions him as showing: " By reasons taken from the nature of our bodies,

from the rules of medicine, from modern experiences, and from ancient history, that washing or dipping infants in cold water is, generally speaking, not only *safe*, but *very useful*: and that though no such rite as baptism had been instituted, yet reason and experience would have directed people to use cold bathing, both of themselves and their children; and that it has in all former ages so directed them. For he shews, that all civilized nations, the Egyptians, Greeks, Romans, &c., made frequent use of it, and gave commendations of it: and that nature itself has taught this custom to many barbarous nations; the old Germans, Highlanders, Japanese, Tartars, and even the Samoides, who live in the coldest climate that is inhabited. He prognosticates that the old modes in physic and religion will in time prevail, when people have had more experience in cold baths; and that the approbation of physicians would bring in the old use of immersion in baptism." That a million of Baptists in America, now living, besides myriads of persons throughout the world, should have experienced no discomfort, but only the answer of a good conscience in immersion, ought to be a sufficient reason why even the quotation of Floyer would be unnecessary to meet the canting argument against immersion that it is either dangerous or unhealthy.

FOOT, WILLIAM. An English Baptist author of—A Plain account of the Ordinance of Baptism, in a series of letters to bishop Hoadley, Lond. 1760, p. 133. Ben. p. 172, see also Evans' Sketches, &c. p. 156.

FOXWELL, NATHANIEL. He was many years a respectable minister among the English General Baptists. Before his settlement in the metropolis, he was minister of the White Friars' Church, in Norwich, which he left in 1697, and came to London. He immediately joined in communion with the General Baptist Society, in Fair-street, Horsleydown, under the care of Mr. George White; and he occasionally assisted that church in the work of the ministry. Not long afterwards, he was chosen morning-preacher to the society, in Hart-street, Covent-garden; but was dismissed from that service, Dec. 29, 1700, because he would not remove his communion from Horsleydown. Previously to this the same church had invited him to the pastoral office, which he declined. Soon after this he was chosen occasional preacher to the church in Paul's-alley, Barbican, which he continued to serve till Michaelmas, 1718, when he was discontinued to make room for Dr. Gale. The resolution of the church upon this occasion was communicated to Mr. Foxwell in a very handsome manner, and they returned him their kind thanks for his past services. Long before this, however, he had been chosen elder in his own church, upon Horsleydown, in the room of Mr. White, who died in 1702. In this situation he continued with good reputation till the time of his death, which happened about the summer of 1721. He was succeeded by Mr. Ralph Gould, who had probably preached to this church for some time in the capacity of an assistant. Wilson's Hist. Dissent. Churches, vol. 3, p. 234; vol. 4, p. 13, 258, 259.

FORD, REUBEN. See Taylor's Lives Va. Bap. Minis., p. 53.

FORD, SIMON, D.D., a learned English divine, and elegant Latin poet, was born in Devonshire, 1619; died 1699. Of his numerous works given in the Bibliotheca Britannica, we shall insert only the titles of two. 1. "Two Dialogues concerning the Practical use of Infant Baptism, Lond. 1654, 8vo. 1656, 8vo. 2. Baptism for the Dead; a Sermon, Lond. 1692."

FLOWER, THOMAS, an English Particular Baptist minister. He was the son of Thomas Flower, pastor of the Baptist Church at Bourton-on-the-Water, where he died in 1740. Mr. Flower, junior, before he settled in London, preached for about four or five years at Horsley, in Gloucestershire. He was ordained at Unicorn-yard, April 29, 1736; and Mr. Samuel Wilson preached upon the occasion. After about eight years he resigned his situation, and afterwards preached only occasionally. He then betook himself to the trade of a corn-factor, which procured him the appellation of the "Worldly-minded Flower." He, however, acquired a handsome subsistence, and died, Sept. 3, 1767, aged 61 years, and was buried in Bunhill-fields. He published a volume of sermons, thirteen in number, in 1740; and a funeral of Mrs. Elizabeth Blackwell, who died, April 5th, 1754, in the 83d year of her age, preached at her interment at Cirencester. Wilson's Hist. Dissent. Churches, vol. 4, p. 235.

FLOURNOY, FRANCIS, a Baptist minister, was born in Virginia, and was a member of Tomahawk Church, Chesterfield county. He removed to Georgia, and joined Bethesda Church, in Greene co. By this church he was licensed, and sent as a delegate to the Georgia Association, in 1800. In 1806, he was a member and first pastor of Tirzah Church, in Putnam. About 1820, he was appointed superintendant of the mission among the Creek Indians, to be sustained by the co-operation of the Georgia, Ocmulgee, and Ebenezer Associations. But he declined the appointment on account of pecuniary embarrassment, and Mr. Compere was appointed. He had been an unsuccessful merchant in Madison. After this he spent some years in trading in lands in Early and contiguous counties. During his trips down into that region, occasion was furnished for reports touching his moral character, on account of which he was excluded from the church in 1826. He was restored again, and died in church fellowship. There was no positive proof of his guilt, though the circumstances were of so *suspicious* a character as to demand his expulsion, for a time at least. He had, in his embarrassed condition, relinquished preaching almost entirely. In the sale of fractions, prior to 1812, as one of the state commissioners, he was laid under severe censure by the legislature. But it was evident he had been led astray by others, and was not deeply involved in guilt. Before his death, (which occurred about 1829,) he had resumed the ministerial office, and seemed desirous to be useful; but in order to sustain his family, was occasionally engaged in trading excursions. On one of those trips, he encamped by the roadside, near Monticello, Jasper county, and was murdered in the night by a runaway negro, who supposed he had money. The murderer was arrested

and executed. He was a man of respectable talents, and of considerable acquirements; had been clerk of the Ocmulgee Association, and died in his 56th year. If the covetousness of the churches compelled him to resort to secular business to sustain his family, then the churches must in a measure bear the shame of his embarrassment, and the consequent reproach brought upon the cause. But if avarice induced him to embark in merchandize, for which he could not have been well qualified, then the reproach attaches to himself alone. An only son is a reputable member of society. Campbell's Georgia Baptists, p. 134, 135.

FORMEY, JOHN HENRY SAMUEL. A Prussian writer of versatile talents, originally of a French family, was born at Berlin, 1711; died 1797. Of his numerous works we shall notice only—His Ecclesiastical History, from the birth of Christ to the present time, translated from the French, with an Appendix added, giving an account of the Methodists, by the translator, and published, Lond. 1766, 2 vols. 8vo. We quote the Abridgment, vol. 1, p. 33. "They baptized" (says Formey,) "about this time," (toward the end of the 2d century,) "*infants* as well as adults," xxx. "Putting off their cloaths, they were dipped three times in water; but when they administered baptism to *cliniques*, *i. e.*, to those who were confined to their beds from illness, they made use of only *simple sprinkling*." Bib. Brit., Booth, and work above cited.

FORBES, PHILO, a Baptist author of—Christian Baptism Vindicated, in answer to Mr. House's Treatise on Infant Baptism and Church Membership. Rochester, N. Y., 1834, 12mo. pp. 48. Ben. p. 223.

FOSTER, JAMES, D. D. This celebrated Baptist divine, who came over from the Presbyterians, was born at Exeter, England, on the 16th of September, 1697. His grandfather was a clergyman of the Church of England, at Kettering, in Northamptonshire; and his father, who imbibed the principles of dissent from a religious uncle, who had the care of his education, followed the business of a fuller. At five years of age, our divine was sent to the free-school at Exeter, where he made so rapid a progress in grammar-learning, that his master, a Mr. Thorpe, spoke of him in the warmest terms of applause, and boasted of him as the glory of his school. Here he commenced his acquaintance with Dr. Coneybeare, afterwards bishop of Bristol. From the grammar-school he was removed to an academy for educating dissenting ministers, then under the care of Mr. Joseph Hallet, sen., in the same city, where he went through the different courses of study necessary to qualify him for the ministerial profession. By his abilities and improvement, he soon acquired the admiration both of his tutor and his fellow-students. Mr. Foster began to preach in the year 1718, when he was in his twenty-first year, and he was much admired in different places where he occasionally officiated. At this time the controversy respecting the Trinity, and a subscription to articles of faith as a test of orthodoxy, was carried on with great warmth among the Dissenters, particularly in the west of England. As Mr. Foster sided with what was called

the heterodox party, he met with much opposition, but was countenanced and held in high esteem by many worthy persons, particularly by Mr. Jas. Pierce, of Exeter. Thus circumstanced, he was induced to close with an invitation from a Dissenting congregation at Milborne-Port, in Somersetshire. There he continued till his sentiments becoming disagreeable to some of his hearers, who were zealous in the cause of orthodoxy, the situation became uneasy to him. He then removed to the house of Mr. Nicholas Billingsby, a brother minister at Ashwick, an obscure retreat under the hills of Mondip, in the same county. While concealed in this asylum, he preached to two poor, plain congregations—one at Colesford, and the other at Wokey, near Wells; but both together raised him a salary of only fifteen pounds per annum. For some years he lived in this state of humble poverty, but retained his usual cheerfulness, and applied himself closely to study. "His chief view," says a worthy divine, who knew him well, "was to maintain his own integrity, and promote the honor of his great Lord; bearing difficulties with a rational firmness and calm submission to the Divine will." At Ashwick, he commenced an intimacy with Mr. Herbert Stogdon, a minister of similar views, and who supplied the two congregations at Colesford and Wokey, alternately with him. It was during this retreat, in the year 1720, that Mr. Foster published an "Essay on Fundamentals, with particular regard to the doctrine of the ever blessed Trinity, &c."—designed to check that censorious and uncharitable spirit which was then so prevalent, by showing that the Trinitarian notion is not one of the fundamentals of christianity, or, in other words, one of those doctrines, a belief of which is made an express condition of happiness in the sacred writings. Subjoined to the essay is a sermon, entitled "The Resurrection of Christ proved and vindicated against the most important objections of the ancient Jews and modern Deists, and His Disciples shown to be sufficient Witnesses of the Fact." These pieces are said to be written with much ability, spirit, and good temper. "But the essay," observes one of his biographers, "instead of allaying, increased the clamors of his opponents, who were fruitful in their invention of such calumnies as might blacken his character, and render him obnoxious to the ignorant and bigoted. Their conduct, however, excited no other sentiment than that of pity in his enlightened and candid mind, and did not tempt him, either in his actions or language, to transgress the rules of christian charity and forbearance for which he pleaded. This amiable temper cannot but be highly commended by those who differ the most widely from Mr. Foster in their views of the doctrines of the gospel; and so far as the former part of this account was true, it merits the severest censure. Argument, and not abuse, is the only proper weapon for subjugating error. From Ashwick, Mr. Foster removed to Trowbridge, in Wiltshire, where he preached for some time to a small Presbyterian congregation, which did not actually consist of more than twenty or thirty persons. During his residence in this place, in consequence of reading Dr. Gale's

Treatise on Infant Baptism, he became a convert to the opinion, that baptism of adults by immersion is the true scriptural rite, and was afterwards baptized according to that mode in London. By adopting this opinion and practice, he gave a strong proof of his integrity; for it was calculated to narrow his prospects of worldly success, by preventing his settlement in a majority of Dissenting places, where his freedom of sentiment would not otherwise prove unacceptable; and he could entertain but little expectation of meeting with a Baptist church from which his want of orthodoxy would not exclude him. This variation of sentiment produced no difficulty between him and the people of Trowbridge; but so insufficient was the utmost income which they could contribute to his support, that he entertained some thoughts of quitting the ministry, and of betaking himself to a secular employment. At one time he is said to have deliberated about learning the trade of a glover, from the person in whose house he boarded; but he was diverted from this by the unexpected kindness and generosity of Robert Houlton, Esq., who took him into his house as chaplain, and became his patron and friend. By this means he was introduced to wider circles and more respectable connexions, in which his talents and character soon attracted much notice and admiration. A virulent pamphlet, supposed to be written by a clergyman, and published at that period, fell foul both upon his *Essay* and his patron, putting the latter under a curse for taking him into his house, and bidding him God speed.

In the year 1724, Mr. Foster removed to London, being chosen to the joint pastoral charge, with Mr. Joseph Burroughes, of the General Baptist Church, in Paul's-alley, Barbican, in the room of the learned Dr. Gale, deceased. To this office he was ordained on the 1st of July, in that year, and maintained the connexion with great reputation for more than twenty years. In the year 1728, he engaged in a Lord's-day evening lecture, at the Old Jewry, which he carried on till nearly the time of his death, with a degree of popularity which is said to have been unexampled among Protestant Dissenters. "Here (says Dr. Fleming) was a confluence of persons of every rank, station, and quality, wits, free-thinkers, numbers of clergy, who, whilst they gratified their curiosity, had their prepossessions shaken, and their prejudices loosened. And of the usefulness and success of these lectures he had a large number of written testimonials, from unknown as well as known persons." In the year 1731, Mr. Foster published a valuable treatise, entitled "The Usefulness, Truth, and Excellency of the Christian Revelation defended against the objections contained in a late book, entitled 'Christianity as Old as the Creation, &c.'" This performance reflects much credit on the abilities and ingenuity of the author, and is written with great clearness of thought and expression. It met with such general approbation from the judicious and candid of all parties, that repeated impressions were soon demanded by the public. Even Dr. Tindal, against whose work it was written, is said always to have spoken of it with great respect. In the year 1734, Mr. Foster published, in oc-

tavo, a volume of "Sermons," on various interesting subjects. This was so well received, that a fourth edition was called for in the year 1745, and it encouraged the author to present the public with three additional volumes, of which the last appeared in 1744. The whole four volumes passed to a fifth impression in 1755. One of the sermons in the first of these volumes, on the subject of Heresy, engaged our author in a controversy with Dr. Henry Stebbing, then one of the king's chaplains, and preacher to the society in Gray's Inn. As the pamphlets published on this occasion by the two disputants, and which appeared in 1735, and two following years, are numerous, the titles shall be added at the close of this article. In the course of the controversy, Mr. Foster's skill in disputation, acquaintance with scripture criticism, and just views of Christian liberty, appeared to eminent advantage. It was subsequent to the publication of his sermons, that some sentiments he had advanced upon the leading doctrines of the gospel, which he explained according to the Socinian scheme, were severely animadverted upon by Mr. John Paine, a minister of some note among the Particular Baptists, and a rigid Calvinist. Of this attack it does not appear that our author took any public notice. Towards the close of the year 1744, Mr. Foster accepted the pastoral charge of the Independent Congregation at Pinners'-Hall, in the room of Dr. Jeremiah Hunt, deceased. It appears from this circumstance that our author was an advocate for free-communion. The church at Barbican, holding his services in high estimation, was unwilling to part with him, and earnestly desired the continuance of the connexion, notwithstanding his accepting the pastoral relation in the other church. This, however, he declined, being against pluralities; but he was very thankful for the respect and attention shown to him upon this occasion. In the year 1746, Mr. Foster was called upon to perform a melancholy office, which made an impression on his tender and sympathizing mind that was painfully felt by him ever afterwards. This was to attend the Earl of Kilmarnock, who was then in the Tower under the sentence of death. He accompanied this unfortunate nobleman to the scaffold, and afterwards published, in a small octavo pamphlet, "An Account of the behavior of the late Earl of Kilmarnock, after his Sentence, and on the Day of his Execution." Shortly after its appearance there came forth another pamphlet, by way of answer, entitled "Kilmarnock's Ghost." It was the production of the Rev. Malachi Blake, a worthy Dissenting minister, at Blandford, and was written from an apprehension that Mr. Foster had been superficial, if not erroneous, in the advice he gave to that peer. Mr. Foster's conduct in this affair was also animadverted upon by some other writers, at the same time. In Dec. 1748, the Marischal College of Aberdeen conferred upon him the degree of Doctor of Divinity. On this occasion he received very handsome letters from Principal Blackwell and Professor David Fordyce. In 1749, Mr. Foster published, in quarto, the first volume of his "Discourses on all the principal Branches of Natural Religion

and Social Virtue." The second volume appeared in 1752. One chief view of the author in this work was to render both the principles and the proofs of natural religion, which equally concern all without distinction, fully intelligible, by omitting as much as possible all philosophical and scholastic terms, and reducing more involved and abstruse propositions to a plainer form. To the second volume are annexed offices of devotion, suited to the principal subjects, which have been pronounced to be compositions of great merit in their kind. Those volumes have now fallen into great disrepute, and are but little read. Nor is this circumstance, in a religious view, to be greatly regretted. Systems of Natural Religion, as they are very improperly called, have been of great disservice to Christianity, for which they have been often substituted. Their usual tendency has been to divert the attention from the study of the scriptures, and promote an indifference, if not a sceptical disregard, to the leading doctrines of revelation. The most remarkable circumstance attending Dr. Foster's work is, that it was ushered into the world with the names of two thousand subscribers, containing the names of the most distinguished personages of the kingdom. This was a most unusual thing, and affords convincing proof of the great estimation which the abilities of our author obtained among persons of different persuasions. It has been intimated above, that after his attendance upon Lord Kilmarnock, Dr. Foster lost much of his natural vivacity. In the month of April, 1750, he was attacked by a violent disorder, from the effects of which he never wholly recovered, though he continued to preach, as often as he was able, till Jan. 1752–3. In that month he had another attack, which appears to have been of the paralytic kind; after which, he continued in a declining way till the middle of October, when the dead-palsy struck his right side. After this, he remained calm and sensible, till he breathed his last, on the 5th of November, 1753, in the 57th year of his age. His funeral sermon was preached at Pinners'-Hall, by Dr. Caleb Fleming, from Acts xi. 23, 24. Another discourse, upon the same occasion, was delivered at the evening lecture, in Old Jewry, by the late Mr. Charles Bulkley, on John x. 35.

From the preceding narrative the reader will be able to form some estimate of the character of Dr. Foster. His abilities, natural and acquired, appear to have been of a superior kind; but it was as a preacher that he gained the greatest celebrity. His popularity is said to have been occasioned by the following circumstance:—A physician of rank and eminence, happening to pass by the meeting-house where he was preaching, during a shower of rain, went in for shelter. He heard a few sentences, and was so charmed, that he stayed the whole of the time, and afterwards spoke of him, upon all occasions, with emphatical esteem as a preacher. He appears to have possessed a fine genius, a lively imagination, and an uncommon sprightliness and vivacity of address. His elocution was just, and his language masterly. He had a happy talent at reasoning, and expressed himself with perspicuity, elegance, and energy. His

voice was naturally strong, distinct and harmonious; and his action grave and expressive. Such qualities could not fail to arrest the attention. It was probably to these circumstances, rather than to his benevolence, that he was indebted for so large a share of popularity. Benevolence, however, formed a leading feature in his character. This was evidenced, not only in his compassion to the distressed, but as it formed the basis, and we might add, the essence, of his religious creed. To this attribute he made his sentiments, as well as his actions, subservient. As Dr. Foster was far gone in the Socinian scheme, and laid but little stress upon the peculiar doctrines of revelation, he was charged by some persons with deism and infidelity. The accusation, as far as respected a belief in the evidences of christianity, was undoubtedly false. This appears from the excellent sentiment that follows: "I take this opportunity to declare, in an age in which scepticism prevails to a high degree, that I esteem it an honor to be a *firm believer*, and from devotedness of mind, a preacher and public advocate for the Christian institution; and think all those justly chargeable with great baseness, pusillanimity and hypocrisy, who either preach or profess it, for the sake of popularity, or any worldly consideration whatsoever, without being themselves real and hearty christians."

The first pamphlet published in his controversy with Dr. Stebbing, arising from his sermons on Heresy, noticed previously, was entitled "A Letter to Mr. Foster on the subject of Heresy. By Henry Stebbing, D.D." This produced "An Answer to Dr. Stebbing's Letter on Heresy. In a letter to the Doctor. By James Foster." To this Dr. Stebbing replied, in "A Second Letter to Mr. Foster on the subject of Heresy." This was followed by "An Answer to Dr. Stebbing's Second Letter on the subject of Heresy: in which the whole controversy is fairly stated and re-examined. By James Foster." To this tract succeeded "A True State of the Controversy with Mr. Foster on the subject of Heresy; in Answer to his Second Letter. By Henry Stebbing, D.D." "An Answer to Dr. Stebbing's True State of the Controversy with Mr. Foster on the subject of Heresy; by Jas. Foster," closed the debate. These pieces, collected together, form a moderate-size octavo volume. Besides the pieces already mentioned, Dr. Foster published three Sermons upon funeral occasions:—1. Upon the death of Mrs. Mary Wilkes. Eccles. vii. 2. 1732. 2. On the death of Rev. Thomas Emlyn; preached at Barbican, Aug. 16, 1741. Heb. viii. 12. 3. On the death of Rev. Joshua Ashworth; preached at White's-alley, Oct. 31, 1742. Isa. xi. 6. It may not be improper to mention, that the celebrated Mr. Whiston, in the latter part of his life, received baptism from Dr. Foster, and became a member of his church. Dr. Foster was interred in Bunhill-fields, where a handsome monument was erected over his tomb; but it is now gone to decay, and the inscription illegible. The following is copied from an early volume of the Gentleman's Magazine:—

Here lie the Remains of
JAMES FOSTER, D. D.,
Born at Exeter, in Devonshire, 16th Sept. 1697.
Early trained up to academical studies,

And prepared for the sacred work to which
He devoted himself,
By diligent researches into the Holy Scriptures,
And the assistance they afford as a guide to
natural reason;
Also by serious piety, elevated thought,
Happy facility in composing, and fluency in
expression;
His judgment in divine things not guided by
the opinion of others,
Produced many discourses and writings, out of the
common way, some in defence of the
divine religion,
But in most cases recommending love towards God
and man.
Notwithstanding the censures which fell upon him,
He was candid towards all whom he
believed sincere,
Beneficent to the neglect of himself,
Agreeable and useful in conversation,
And careful to avoid even the appearance of evil.
He began his ministry in the West Country,
under great discouragements;
Was ordained pastor in July, 1724, at
Barbican, in London;
And after twenty years' service there,
Removed to Pinners'-Hall, in the same city.
In Dec. 1748, the University of Aberdeen, in Scotland,
Conferred on him, unsought, the degree of D.D.
His eloquence procured him many hearers of
different persuasions;
Till at length, by his great assiduity in
preaching and writing,
He sunk into a nervous disorder,
Which, increasing upon him for two or three years,
Put an end to his life, 5th Nov. 1753,
In the 57th year of his age.

This memoir of Dr. Foster is abridged from Walter Wilson's Hist. Dissent. Churches, vol. 2, p. 270–283. See also Evans' Sketches of All Denominations, p. 156.

FOSTER, E., an American Baptist, author of—Two Letters on the Terms of Communion at the Lord's Table. To a Pædobaptist. Ben., p. 253.

FOSTER, BENJAMIN, D.D., late pastor of the first Baptist Church in the city of New-York, descended from respectable parents of the Congregational Church, and was born at Danvers, in the county of Essex, Mass., June 12, 1750.

Agreeably to the custom of his native state, he received the early part of his education at the town school; and as he evinced, from his tender years, a remarkably devout and pious disposition, his parents devoted his whole time to academical pursuits in that seminary, in order to fit him for the university, where they intended to fix him, as soon as his age would admit of his removal from under their immediate care. At the age of eighteen, he was placed at Yale College, in Connecticut, at that time under the direction of the learned and pious President Dagget, where he soon distinguished himself, no less by his religious and exemplary life, than by his assiduity and success in classical literature.

About this time, several tracts relative to the proper subjects of baptism, and also to the scriptural mode of administering that divine ordinance, having made their appearance, the matter was considerably agitated in college, and fixed upon as a proper subject for discussion. Mr. F. was appointed to defend infant sprinkling. To prepare himself for the dispute, he used the utmost exertion: he endeavored to view the question in every light in which he could possibly place it: he carefully searched the holy scriptures, and examined the history of the church from the times of the apostles. The result, however, was very different from what had been expected; for when the day appointed for discussion had arrived, he was so far from being prepared to defend infant sprinkling, that, to the great astonishment of the officers of the college, he avowed himself a decided convert to the doctrine, that only those who profess faith in Christ are the subjects, and that immersion only is the mode of christian baptism; and of which he continued, ever after, a steady, zealous and powerful advocate.

His mind was impressed with serious concern at an early period, but he had nearly arrived at manhood before he obtained a satisfactory evidence that he had passed from death unto life. While a youth his temptations to blaspheme were often so strong, that, as he related to some pious friends, he has laid fast hold of his lips, to prevent himself from sinning against his Creator.

He graduated about the year 1772, soon after which he was baptized, and joined the church in Boston of which Samuel Stillman, D.D., was pastor, under whose fostering care he applied himself to the study of divinity, and took upon himself the charge of the Baptist Church in Leicester, Mass., over which he was the same year regularly ordained as pastor. During his residence in that place, he published a tract, entitled "The Washing of Regeneration; or, The Divine Rite of Immersion," in answer to a treatise on the subject of baptism, written by the Rev. Mr. Fish. And soon after he published his "Primitive Baptism defended, in a letter to the Rev. Mr. John Cleaveland;" in both of which he discovered considerable erudition, great depth of argument, and much christian charity. After having continued at Leicester for several years, his connexion with that church was dissolved, and he preached a short time in his native town of Danvers; but as neither Danvers nor Leicester afforded him the use of such books as were necessary for a person of his studious turn, he accepted of an invitation to take upon him the pastoral care of a church in Newport, Rhode Island, where he soon had the satisfaction to find that his sphere of usefulness was considerably enlarged, and his means of study greatly improved. On an invitation from the first Baptist Church in New-York, he paid them a visit in 1788, and after having preached there for a short time, received an unanimous call to settle amongst them as their pastor. Upon his return to Newport, he consulted with his church, who, though highly pleased with the eminent services of their learned and faithful teacher, were unwilling to throw any obstacle in the way which might impede his removal to a place where his ministerial labors might be still more extensively useful. He therefore accepted the call to New-York; and having taken upon him the pastoral charge of that church in the autumn of the same year, continued in that station till the time of his death.

In Sept. 1795, the degree of D.D. was conferred upon him by the college of Rhode Island, in consequence of a learned publication of his, entitled "A Dissertation on the seventy weeks of Daniel, the particular and exact fulfilment of which prophecy is considered and proved."

From the time Dr. Foster set out as a gospel minister, he was uniformly assiduous in the discharge of all the duties of his office; nor did his zeal in the service of his Master abate, as he advanced in life; for during his last twelve or fourteen years, it was his constant practice to preach from four to six sermons every week. But the yellow fever, which committed so great havoc in New-York, during the autumn of 1798, put a period to the usefulness of this worthy man. This

dreadful malady had begun to prevail, and several of his friends had sunk under its malignity. In their last illness Dr. Foster was frequent in his visits, when he prayed with them and administered the soothing consolations of religion. As he was one of those whom no appearance of danger could intimidate from persevering in what he considered to be the path of duty, he was not unwilling to visit those scenes of affliction, from which, at that time, many of the best of men shrunk back with terror. He was, however, seized with the disorder, and after an illness of a very few days, expired, August 26, 1798, to the great and almost irreparable loss of his church, aged 49 years.

Dr. Foster, as a scholar, particularly in the Greek, Hebrew, and Chaldean languages, has left few superiors. As a divine, he was strictly Calvinistic, and full of the doctrine of salvation by free grace. As a preacher, he was indefatigable. In private life, he was innocent as a child, and harmless as a dove, fulfilling all the duties of life with the greatest punctuality. The following inscription on a handsome marble over his grave, in the Baptist burying-ground in New-York, written by an eminent Presbyterian clergyman of that city, is an encomium justly due to his memory: "As a scholar and divine, he excelled; as a preacher he was eminent; as a christian he shone conspicuously; in his piety he was fervent; the church was comforted by his life, and it now laments his death."

Dr. Foster was twice married, and in both instances was blessed with a pious and excellent companion. His first wife, who was Elizabeth Green, daughter of the Rev. Thomas Green, of Leicester, died August 19, 1703; and his second was Martha, daughter of Mr. Jas. Bingham, of New-York, whom he survived but a very short time. She died July 27, 1798. Baptist Library, p. 296–297.

FOSTER, Orson Gaylord, the youngest son of Salmon and Louisa Foster, was born in Whiting, Vermont, August 27th, 1816. Both of his parents died while he was only five years of age, of consumption, only three months intervening. The following "Recollections of my parents," is from his pen:

"Of my father's personal appearance I have no remembrance, but one or two little circumstances I remember. While he was sick, he walked out, one pleasant afternoon, and being very weak, he could walk but a little distance without sitting down to rest. I carried a chair along for him to sit upon. My father felt unusually well. He hoped for a recovery, and no doubt expected it. *That night he died!* Yes, while indulging in the prospect of health again, Death was placing the fatal arrow to his bow. Little did he think that the child who drew the chair along by his side, was so soon to be left a helpless orphan! My mother, too, is in her grave! I remember when she was on her dying bed. The cold, clammy damp of death was on her brow. She was struggling in the dissolution of nature. She could speak only in a whisper. She motioned me to her bed-side. She whispered in my ear, '*Always be a good boy.*' The window curtains were down, the room darkened. A number of weeping friends stood round. By her request I was brought in. O

how fearfully pale was her countenance! How her voice sounded! I went to her bed-side. She turned with much difficulty, and spoke to me the above words. They were her last words. I hear them yet. They will ring in my ears to my dying hour. I was afraid. Yes, the child turned away from the side of his dying mother, and as he turned, knew not that he was suffering a loss which nothing could restore. The circumstances that I have mentioned seem like dreams, vague, dim, shadowy. But O, I shall never forget my mother.

"I sometimes fancy that as I sit alone in my room, spirits are around me; that my dear departed friends are permitted to visit me. Spirits of my departed, early lost, but beloved parents! Are ye around me? Oh, breathe blessings upon me! May I ever feel and act as I would, if I saw the eyes of my parents really fixed upon me."

After some six or eight months, the family was broken up and the children scattered. Orson was taken to his grandfather's until a suitable place could be found for him. He says, "During this time I was spoilt. I was put over to the care of a certain aunt, who was at that time 'mater familias.'" We insert the following paragraph for the important and too much neglected lesson it administers to parents, nurses, and domestics, in the treatment of young children. He continues: "What I remember most about her, is, her ghost stories, bear stories, hobgoblin adventures and hippogriff rides. I used to sit by her side, and hear her tell stories of old women riding on broomsticks—of their stealing little children and carrying them off into horrid caverns, where afterwards nothing was found of them but piles of skulls and bones. I would sit and hear such frightful stories till I durst neither stir nor breathe audibly, and the only way she could get me to bed, was to go and lie down with me until I got to sleep. When I was noisy, she would tell me if I did not stop, a hippogriff would come down the chimney and carry me off in a twinkling; and then, no matter how 'uproarious' I had been, I would be as still as she could wish. It was a desperate, but sure remedy, and used on all occasions. I used almost to hate her *then*, and have had good reason to since, considering the effect her stories had on me. No one can tell the amount of influence they will have on one, in later life. I would quicker whip a child till it could neither stand alone nor cry, and thus quiet it, than to be guilty of stilling it by frightful stories. The one injures the body only, the other the mind and moral powers."

When about six years old, he was given to a Mr. Levi Reed, of Moriah, N. Y., where he remained eight years. He gives a vivid description of Mr. R. as a "plain man" of steady habits and consistent piety. Of Mrs. R. he says, "My first religious impressions I got from her. I don't know as I have any more pleasing recollections of early childhood, than those connected with my mother Reed. I remember how she used to take me aside and pray with me, and talk with me on the subject of religion." "They took me in when fatherless and motherless, and I fared in their family like one of their own children. I shall ever

remember them with gratitude and affection." "I do not remember of reading any books except the New Testament, Robinson Crusoe, and a book called the Wonders of Nature and Providence. The last two made a wonderful impression on my mind. I ran away from school, dug a hole in a snow drift, and there sat, in a cold winter's day, to read Robinson Crusoe, because the boy to whom the book belonged, would not let me have it but one day. O how I devoured that book! I never shall read another with the interest I felt in that! I was in a new world, and O how delighted with its inhabitants!" Those who know him, and know the influence of one stirring book read at that age, must form their own judgment how much influence that book exerted on his future character.

It was while living with Mr. Reed that he underwent a change in his mind, and obtained the forgiveness of his sins. He says, "The first sermon I remember any thing about, was preached by a Mr. Herrick. The subject was 'the danger of hypocrisy in the formation of religious character.' Till then, all preaching was alike with me. Not long after this, in a time of revival of religion, I first felt the joy of believing in Jesus. I was then about twelve years old. What joy, what peace, what freshness of feeling I then felt, it is impossible for me to describe! Five or six of us used to hold a prayer meeting by ourselves, none of us more than fourteen years of age. One night we made a boy—a particular friend of mine—a subject of special prayer; soon after, he was converted, and I have ever felt it was in answer to our prayers that night, that God converted him." After some time, he joined the Presbyterian church, to which Mr. Reed belonged. He knew of no other, except the Baptists, who had just organized a church in that place, and owing to misrepresentations made of them, he had his mind exceedingly prejudiced against them, and supposed them to be a set of wicked wretches.

When he was fourteen years old, Orson was taken to his brothers, in Whiting, Vt., to learn the saddling and harness making business. "I soon became changed—I lost my religious feelings, and wandered in the dark. At that time, none of my brothers were pious. I had none to advise me and lead me along by the hand." During the time he remained with them, there was a revival of religion, and he was reclaimed and joined the Baptist church. He was baptized by Rev. Isaac Wescott, Nov. 13, 1831.

About this time he began to think of preparing to be a preacher of the gospel. In the spring of 1834, he entered the Institution in Brandon, Vt. It was in the autumn of the succeeding year, that the writer first formed an acquaintance with him in that Institution. Here, in a preparation for college, he pursued his studies with commendable diligence, giving evidence of genius and talent. Being measurably dependant on his own resources, he taught school during winters. He gained the respect and confidence of his classmates and fellow-students. We met him in the house of God and in the praying circle, as well as at the table and the recitation room. Those were happy days, on which

the memory loves to linger. But a new era now opens before us. In the fall of 1836, he entered Middlebury College. When a young man enters college, how little he realizes the great change for good or evil to which he will be subject during his four years durance? He may not only increase in *human* knowledge, but grow in piety, and strengthen his *moral* as well as intellectual powers; or he may waste his time in frivolous pursuits, and graduate with an uncultivated mind and a hardened heart. Alas! how many who give evidence of piety when they enter, and exhibit pleasing prospects of usefulness, become worldly and skeptical, and bring down the gray hairs of parents in sorrow to the grave! Expectations blighted, relatives disappointed, and benevolent friends saddened, by the fall of those whom they have assisted, and to whom they have looked as the hope and promise of the church of God. Many a bitter tale of such declension in religion, while in college, might be exhibited. At such a season the judgment is immature, the passions impetuous, literary ambition almost boundless, pleasures of company fascinating, temptations to fashion and dissipation almost resistless. These, together with the daily influence of skeptical classmates, the low state of religion among the mass, the enervating influence of sedentary habits, the corrupting tendencies of heathen mythology, and the fashionable opinion of *delaying* the cultivation of the heart until after the college course is finished, all combine to allure pious youth designed for the ministry, from the path of holiness and inflexible right, to the open thoroughfare of sensuality, selfishness, and infidelity. We would say to every young man, "A college is a difficult place to maintain a life of consistent piety and fervent devotion; and you cannot succeed unless you fortify your mind against temptation, are punctilious in the discharge of your duties, and rigid in your habits of devotion." Mr. Foster's piety evidently suffered a loss while in college, as he seemed to be conscious by some remarks found in his 'Scrap-book.' We do not find that frequent mention of his spiritual exercises, and progress in piety, which we could wish. We do not mean, he did not enjoy *any* religion, far from it. He did as well, and perhaps better, than a majority of religious students. His natural buoyancy of spirit, his strong love of friendship, which did not lead him, *always*, to select the most pious, as friends, and other traits of character which I need not mention, and the influence of impenitent students, will sufficiently account for the want of that delightful advancement in holiness, which some *did* make, notwithstanding,—without supposing our dear departed friend, *specially* guilty.

As a student, he stood fair, and was regarded as a respectable scholar. He won the esteem and affection of his fellow students and teachers. It is evident he preferred the Languages to Mathematics, and the Natural Sciences and Belles-Lettres to either. In some portions of the last, such as poetry and descriptive prose, he excelled.

As a correspondent he was altogether superior. Possessing an easy and graceful style—a good show of wit and pleasantry—a lively fancy and great flexibility of

thought and manner. The most sudden transitions from gay to grave, and from the sublime to the ludicrous are perceptible in his writings and correspondence. In a letter to us, while teaching, under date of November 11, 1837, after an amusing description of his school, and other things, which would provoke the laughter of any one, he proceeds: "You speak of the duty of prayer—it is a duty which cannot be too faithfully performed, which the christian cannot too well appreciate, and without which he cannot live in the enjoyment of religion. It is the refreshment which the weary traveller towards the home of the blessed, may feast upon, and have his strength renewed, and his hopes brightened. He who is weary upon the desert loves the green verdure, that surrounds the springs where the travellers rest, so he who enjoys prayer in this world of sin and sorrow, may have the same refreshments which those beyond the influence of pain and death enjoy. He who has not poured out his whole soul in the secret silence of retirement before his Maker, has not felt the most delicious bliss that can come to man this side the unrevealed darkness that rests upon the silent grave,—that of a pure and innocent spirit justified before its Creator." He read considerable in college and took some notes. As a specimen of his fine taste and intellectual *gustus*, take the following—"I have just been reading 'Tour on the Prairies,' by W. Irving. 'Tis an elegant thing, full of interesting incidents and lively episodes. It bespeaks a master workman as the author—one of nature's nobles. His gasconading little Frenchman is admirably described—a real braggadocia. Whilst the higher and nobler qualities of the half breed Beatte are as finely delineated as the most sapient critic could wish. Irving, like the wild horse of the prairie he describes, moves with a graceful magnificence that none can equal. The downfall of 'the Bee Republic,' and 'the Prairie-dog Community,' are described in such a simple bewitching manner, that you almost think the wand of the conjurer holds you under its mystic influence."

During the autumn of 1838, he was sick nigh unto death for some weeks. After this we think we discover a gradual improvement in piety.

Nov. 5, 1838, "Resolved, that every day during the remainder of my life, I will read at least one chapter of the Holy Scriptures, unless sickness prevent, or I am in circumstances that I cannot obtain them. And Resolved 2d, that I will strive to govern my life and conduct according to the principles therein contained, God being my helper."

Nov. 11. "During the last week I have been reading Foster's 'Essay on a man's writing memoirs of himself.' He makes some good remarks upon the subject of self-examination. A man should habituate himself to look into his own heart, and watch his moral progress along through life. For his own use, every man might well write his own memoir; and such memoirs should rather be of what passes within than of external circumstances. Thus a person would become better acquainted with his own heart, and better fitted to judge of his moral condition."

August 13, 1840. We find the last pencillings while in college, "My college life is through. My Alma Mater, I bid thee farewell. The world is before me, and I am about to go out and try its busy scenes. I am no longer to be shut up in the walls of a college, and yet, I feel sad at the thought of leaving my class-mates, and severing all the ties that have bound me here.

"What success am I to meet with on the great arena of life? Shall my path be smooth, my way pleasant; or must I journey through deserts and wildernesses? Shall I meet with friends, or must my course be cheerless and solitary? Shall my life be spent in laboring for the good of my fellow men, or shall self be the god of my adoration? O, what does the dark urn of destiny contain for me?

"But man is the architect of his own fortune. He is not the helpless child of destiny. Let the star of the future then shine brightly on my path. If success be the reward of persevering and untiring action, it shall be mine to be successful. But action must be directed by high aims, by stern resolves, and virtuous principles.

"Oh may that Great Being who rules the earth and all earthly things, guide me along the way of life. If prosperity be my lot, may I bless His great name. But if adversity shall be my portion, O may I not repine. Thou, O God, art my strength, I will trust thee. Be thou the light of my way, and a lamp to guide my wandering steps. Amid all the cares of life preserve me from the bewitching snares of the world, and may I never give to the creature of earth that supreme affection which belongs to thee, O God! To thee belong power, and honor, and glory. In thee is every perfection, and every adorable attribute. Thou art high and holy, and yet dost condescend to care for worms of the dust. Hear then my prayer, and graciously bless, and I will praise thee evermore. Amen."

As might be expected about this time, his soul expanded with noble aspirations, and he indulged in high hopes of the future. His class assigned him as a commencement exercise, the Poem. He selected as the theme of his Muse, "The Burial of the Prophet." It is a vivid description of the character and sufferings, and unknown burial of the Prophet Moses, interspersed with lively episodes.

We find in his journal a pleasing instance of the playfulness of his fancy, in his farewell to his native State, and his personification of, and apostrophe to, the Green Mountains.

We now enter upon the last Act of his life's drama. He proceeded to Newton, Mass., in October, 1840, to commence his theological studies. The next writing found in his diary, is the following, under date of Oct. 26, 1841. "And this then is a record of my boyish feelings! About five years since I commenced this book, (journal) just after I entered college. . . . . What is there of me now, in common with me of 1836? In looking back upon the past, one thing especially have I to regret, that religion has had so little influence on my conduct and feelings—I have robbed God of my affections, and bestowed them on myself—I have neglected religious duties and forgotten what

was necessary to grow in grace, &c. Since I began this book, my character has in a great measure been formed—my character for eternity. What a thought! that on a few years, so unimportant to appearance, depends our eternal character."

We find no notice of his first efforts to preach. But in November, 1841, he had an invitation to settle in Pittsford, Vt., which he declined.

Nov. 11, 1841. "I have thought considerably, recently upon the subject of prayer, and the readiness of God to hear prayer, and his promises to answer those who call upon him." He also speaks of delightful progress in studies, of much respect and love for his teachers. Of one he says, "He is the least objectionable man I ever had for an instructor. I never heard a student find fault with him, or complain of him in the least."

Dec. 20. "Have I piety such as I ought to have to preach! O Lord, give me grace as thou seest I need. May I feel my weakness, and put my trust in thee!"

In Janury, 1842, we find him preparing to leave for Mississippi, to engage in teaching. "So then, I am to bid good-bye to Newton—to this Hill where I have spent so many happy, and I trust, profitable hours. How many fond recollections cluster around this sacred spot! How many associations have I formed which are most dear to me! Here have I enjoyed myself—enjoyed religion—my God, and I hope that here I have grown better." He sailed for New Orleans on board the St. Louis, Jan. 20. He speaks of sea sickness, storms, and calms, —complains of a want of religious associates,—profanity, disregarding the sabbath, &c., and after a long and tiresome voyage, he arrived safely, and commenced his duties as teacher in the Judson Institute, Middleton, Miss. For reasons which will be obvious to most of our readers, we pass over the time spent at the South, and find our friend returning in the Spring of 1843, by way of Cincinnati and Philadelphia, and once more resuming his studies in Newton, for which he often expresses an intense desire during his absence. Yet, he often makes honorable mention of many of his acquaintances, and of the families with whom he boarded. Who can read the following, written soon after his return, without deep emotion? "I sometimes think I am not fit for a minister of the gospel, and ought not to try it. What shall I do? When I try to preach I often get discouraged, and feel like giving it up, and going off to some place where I can hide myself for ever from the sight of all whom I have ever known. All the way through life it is struggling up hill,—I see no place of rest, none where anxiety and care will not come." How true! the world is full of sharp thorns, and we cannot move without being pricked by them. But there is an end to life's thorny path—there is a goal to the race, and an immortal crown there. Well may we toil and struggle on, since we shall so soon enter upon that "rest which remaineth for the people of God." But really, we have here a view of the "inner man," which is by no means discreditable to him. Who of us, have not been exercised with similar despondency, at some periods of our life? May not

this *despair of ourselves*, be necessary, to cast ourselves upon the Lord in such a manner as to secure requisite aid? Our friend is now passing through a process of moral training which is indispensably necessary for a young minister. We find more thorough brokenness of heart—a deeper experience, and a more keen and crushing sense of responsibility in view of the ministry.

May 7, 1843. "For three or four days I have enjoyed my religious feelings unusually well—it has seemed an easier and more delightful occupation, to be engaged in the gospel ministry, than I have been accustomed to view it. I have endeavored to form more exalted aims and to strive after greater degrees of *purity of heart*, —of unity of purpose, and entire devotion to God. There are certain things in reference to which I must use more self-denial, and act more like a soldier. I must endeavor to have a more complete trust in God—a more child-like and simple faith. My shrinking back and dread of working in the Lord's vineyard, have arisen too much from real apathy of heart. A desire for the salvation of souls, has never rested on me, with all that awful and tremendous weight with which it would have done, had I maintained a sufficiently high state of piety. Purge me, wash me, and make me clean, O God."

Soon after this, he complains of a sore throat which troubled him much. Preaching occasionally made it worse. He now received an invitation from the church in Windham, Vt., to come and visit them. After the anniversary he did so, and spent several weeks with them. He had many friends there, and I am informed, they would have been glad to settle him, but he preferred, if possible, to finish his studies.

In February, 1844, he says, "For the last ten days have had a sore throat. It has bled more or less for a week, but is now getting better. I exercised it too violently in Murdock's exercises I suppose. This afternoon have been alone in my room. Oh that in such seasons I might hold sweeter communion with God, and enjoy more of his presence! I must make more of a practical application of religion to my heart."

In April we find him unable to study, at home with his brother in Whiting. He labors some on the farm, and speaks of himself as being greatly recovered in health. But alas! it was a delusion of that most flattering disease, the *consumption*. How it fastens its slender but fatal fangs upon the human system, and deceives the victim with fair prospects, until lured on by false promises, syren-like, in the height of anticipated recovery, he unobtrusively falls into the arms of death. Thus the subject of this memoir was deceived, being alternately better and worse.—"Have become able to draw a full long breath now and not hurt me, or make me cough. Last week by violent exertion I started the blood a very little again, but it did not put me back much. Think I shall soon be able to preach."

About this time he walked to Moriah and back, which seemed to have injured him. "Came to Hinesburgh to spend a few weeks with the church, as a supply.

Preached once; was worse; hastened home again." This was his last visit in his native town. In June he says, "My case is getting to be rather bad; feel a good many of the symptoms of incipient consumption. God's will be done. Amen." He soon after returned to Newton, and graduated with the class. He now felt compelled to go south again for his health, and soon engaged as an agent of the Am. Tract Society. "O Lord, give me love to thee, and a devotion to thy cause, and if it can be consistent with thy will, may I be endowed with the ability to do much in thy name, for the good of my fellow men." This is his last notice in the diary before me. Whatever else he wrote I know not. He proceeded to Alabama in September last, and from that time until March, when he died, we know nothing of him, except what we gather from his friends. We suppose he continued to fail gradually until he died. We are informed there was a constantly increasing spirituality and heavenly mindedness apparent in his conversation and letters. After about two months he was obliged to give up his agency, and prepare to die. He longed to live to do good, and said, "No one knows how anxious I feel to preach the gospel of our Lord. I desire that I may be entirely reconciled to God's will in all things." His last home was with Rev. H. A. Smith, near Claiborne, Ala. Mr. S. says, "The hour of death to him had no bitterness. He contemplated its near approach with perfect composure. He spoke of laying himself down to his last rest as though it were but a night's rest. By him the king of terror was welcomed as an angel of mercy, and as he drew near the closing scene his hopes of heaven grew brighter, and his hold on God's promises waxed stronger."

Rev. Mr. McGlashen, writing to the Secretaries of the Tract Society, says, "On Monday previous to his death he walked out, and with composure and apparent pleasure selected a spot where he wished his remains to be deposited, after which he failed very rapidly, but his mind was calm and placid, and he 'feared no evil,' while passing through the dark valley. His sheet anchor was cast in heaven, and he died in the triumph of faith.

"His christian faithfulness endeared him to many a heart which is now left to bleed because the good man is taken away. I called on one family that choked with weeping when they attempted to speak of his friendship and heavenly mindedness. He commenced a great and good work, but he is taken away, and where is the man upon whom the mantle of the young Elijah will fall."

"O what glorious views I have had of Christ. How easy it is to die. I had rather go and serve God in his upper kingdom," were the words with which he consoled his sympathizing friends, who thought to soften his dying pillow. To a dear friend with whom he had anticipated connecting himself by marriage, he writes, "With calm and christian resignation I lie down to die; with calm and christian resignation may you be prepared to live."

"Sure the last end
Of the good man is peace; how calm his exit!
Night dews fall not more gently to the ground,
Nor weary, worn out winds expire so soft."

Indulge us with a few remarks

respecting his *character*. As a preacher we can say but little of Mr. F. From a few skeletons of sermons found in his diary, his great command of language, his love of the tender, pathetic and sublime, his acquisitions and mental cultivation, soundness in the faith, as well as his piety during his latter course, we are confident he was capable of writing good sermons, even if the feebleness of his voice, and sometimes a want of perfect self-control, had prevented his being a good orator. We are not certain but we do him injustice by this last remark: those who have heard him can better judge.

He was in fact a young man of brilliant talents, and promising usefulness. He did not indeed excel in *everything*. Every man has his *forte*.—Mr. F. had his; it was *the power of description*. With this power of description there was not unfrequently blended a liberal portion of the ludicrous and sportive. We challenge even the most demure and imperturbable to read his descriptions and not be irresistibly provoked to merriment.

He possessed great elasticity of mind. He could rise or fall with ease through the whole octave of mental tones. The pendulum of his mind was usually describing an arc, from the gravest to the gayest, from the most facetious to the most solemn. And these not unfrequently are found in such close proximity, as almost seem to be irreverent. Indeed, when we knew him, he was too much inclined to be excessively cheerful or depressed in spirits. We do not mean he was not governed by principle, but he had not that mastery over his emotions, which is desirable. He knew it himself. Propriety forbids us to give specimens.

As a *poet* he was of no mean rank. Some of his pieces exhibit not only flowing verse and measured rhyme, but power, pathos, beauty, sweetness, imagery, and pictures true to nature. He was familiar with the classics, and his pieces abound in classic allusions —sometimes exhibting one injurious tendency of the study of them —a too *frequent* reference to ancient mythology, and *in such a connexion* as almost *seems* to be profane.

He had considerable self-knowledge. At one time he says, "O Lord, I am a fool, and my heart is filled with folly. I cannot control my feelings, nor guide my steps." He saw into the motives and hidden springs of action. He could easily *dissect* character. Sometimes he indulged his criticisms too far, and became a little morose and misanthropic. At one time, on being disgusted with the petty meanness of some persons, after indulging pretty freely in complaints, he says, "I never knew an honest man yet." His judgment was good. He loved to commune with nature; he marked the earth, the seasons, the green spring, the yellow autumn, the heavens, the stars. At such times his mind soared, his affections expanded, and he looked

"Through nature up to nature's God."

System entered into all his plans and arrangements. Besides keeping a journal, we find a "Synopsis of Sermons, and Biblical Information and Theology, Plans of Sermons criticised by the Class and the Professor."

Nature, who is not so prodigal as to bestow *all* her gifts upon any one person, had given him a *pleasing* rather than a *profound* order of talents. If he lacked the depth of some, he had a greater variety than many. His mind was of the contemplative cast. He was very sensitive in his feelings, and at the same time independent. If he could obtain the good opinion of others by a consistent course, he would receive it gladly; if not, he would not be likely to take any special pains to insure it. He would make no very great *advances* to gain the favor of others; like all of us, if his regards to others were reciprocated, he was pleased; if not, it did not trouble him much, although he might at times exhibit a little acidity of spirit. Let it not be supposed he indulged in moodiness. On the contrary, he had a good share of the "jeu d' esprit" and "vivant." There are some things in his letters and fugitive pencillings which his best friends could wish were not written. We make this remark, not to intimate that there is anything flagrantly wrong, but to caution young men to be careful what they write in scrap-books, albums and letters—*they know not who will read them.*

"Though of exact perfection we despair,
Yet every step to virtue 's worth our care."

He was one of those whose happiness consists in anticipation more than in participation. Without settling any controverted point, we think it a bad habit to form, *to be always getting ready to be happy*, and not *really making ourselves happy in whatever circumstances we may be placed.* Such a person is always in pursuit of what he rarely obtains. How true of all worldly good!

"That like the circle bounding earth and skies,
Allures from far, yet as we follow, flies."

He possessed a good deal of *energy* of character; "Nil desperandum" was his motto. On this he acted through his whole course of study.

He had a heart of tenderness, which was ready to sympathize with others. He was a lover of good society; being polite and accomplished himself, nothing disgusted him more than affectation, egotism, or an assuming spirit.

If he valued any one religious privilege above another, it was the *Sabbath*—the quiet, still, *New-England Sabbath!* We have been *more* than delighted, almost charmed, with the excellent and judicious remarks on it, interspersed throughout his journal. It pained him to see it desecrated. He mourns over the want of it during his passage South, and laments the loose manner in which it was observed in many places where he tarried.

It is said every man has some "reigning passion." So we have thought every man had some reigning topic, on which his mind dwelt with intense interest, and to which it naturally recurs when not employed on something else, which gleams out so distinctly from all the rest, as to leave a shining path throughout the course of one's life. In the subject of this sketch it was —Death. We find it in the compositions of his school-boy days; throughout his entire career we notice almost prophetic declarations respecting his early departure—strong premonitions that his stay on earth was short.

It is a source of great satisfaction to all his surviving friends and relatives to have witnessed in all his letters and deportment, that rapid growth in piety, and fitness for a heavenly clime which are observable during the last two years of his earthly pilgrimage. The goodness and tender mercy of God in this respect, is most eminently calculated to soothe the afflicted soul, and quiet any rising murmur in the breast, at such a keen dispensation of God's mysterious providence. There is something repulsive and chilling in the thought of dying *alone*, far from one's home and friends, while so many would have coveted the sad privilege of assuaging his burning temples, and removing the clammy damp of death. But so it is. Our friend found it easy to die, for angels beckoned him away to the presence of Jesus.

The writer (and no doubt he speaks the feelings of his classmates,) feels personally admonished to renew his zeal and redouble his energies in his Master's vineyard, when he reflects that a bright galaxy of youth—a Huntington, a Castle, a Ransom, a Hazletine and a Foster, who were at the same time members of college, members of the Baptist church, and candidates for the ministry, have since "fallen asleep." We have performed our task, we have fulfilled the promise made to the deceased, with too little seriousness, and which has occurred to us with fresh interest since we commenced, that in case he died first, we would write his obituary. With all its imperfections, regretting its frequent allusions to ourself, we commend it to the favor of Him who hath "determined the bounds of our habitation." Rev. A. H. Stowell.

FOSTER, John. This learned Baptist Essayist was the elder son of John and Ann Foster, and was born, in 1770, at a place called Wadsworth Lanes, in the parish of Halifax, Yorkshire, England. His father was a strong-minded man, and so addicted to reading and meditation, that on this account he deferred involving himself in the cares of a family till upward of forty. His acquaintance with theological writers was extensive; and in the absence of the pastor of the church of which he was a member, he was often called upon to conduct the services of public worship.

Present in the original convention by which the British and Foreign Bible Society was formed, the elation of his pious joy was manifest to all, as the venerable christian conversed upon the subject, and indulged in the bright visions of hope in reference to the world he was leaving. "The noblest motive is the public good," was a favorite sentiment, and eminently characteristic of his life. At the family altar he almost invariably made particular mention of his son; and the most earnest petition in the social meetings held at his house was, "Lord bless the lads"—including his son and a companion, who were always present. The mother of Foster was of congenial tastes, and the counterpart to her companion in soundness of understanding, integrity, and piety.

From such parents John Foster received the elements of his social, intellectual, and moral character. As early as the age of twelve years, he expresses himself as having had a "painful sense of an awkward

but entire individuality." Till the age of fourteen he worked at spinging wool to a thread by the hand-wheel; the three following years at weaving. His associates and pursuits were invested with a sickening vulgarity, and he felt thus early a presentiment of a more intellectual—a nobler destiny.

At the age of seventeen years he made a public profession of religion; and subsequently, through the advice of friends, especially his pastor, Dr. Fawcett, and in accordance with his own convictions, he devoted himself to the christian ministry. At Brearly-Hall, under the tuition of Dr. Fawcett, he commenced classical studies, and a more systematic course of mental cultivation, in connexion with a few others, among whom was Wm. Ward, the illustrious missionary. He prosecuted his studies with great assiduity in conjunction with his accustomed manual occupations, frequently spending whole nights in reading and meditation, and generally on those occasions his favorite resort was an adjacent grove. His scholastic exercises were performed with great labor and slowly. His habits were frugal and temperate from choice. Referring to these in later life, he says: "I still possess what may be called invariable health; my diet continues of the same inexpensive kind; water is still my drink. I congratulate myself often on the superiority in this respect which I shall possess, in a season of difficulty, over many that I see. I could, if necessary, live with philosophic complacency on bread and water, on herbs, or on sour milk with the Tartars."

After spending three years at Brearly-Hall, he entered the Baptist College at Bristol, and was under the immediate influence of Mr. Hughes, the founder of the British and Foreign Bible Society, a man of genius and of congenial spirit, with whom a lasting intimacy was formed. No one, perhaps, had more influence over Foster, or aided more his first essays at authorship.

Shortly after leaving Bristol, May 26, 1792, he settled at Newcastle-on-the-Tyne, and remained there about three months.

In 1793, he was engaged as pastor of the Baptist Church in Dublin; and after remaining there in that relation eight or nine months, and as much longer as teacher in a classical school, he became quite unsettled in his plans. His recluse habits and peculiar style of preaching, the unconfirmed state of his own mind, and his loose opinion respecting church organization, conspired to restrict his popularity and prevent his being called to eligible places. In reference to the disappointments of this period, and the uncertainties of his future course, he exclaims: "'Tis thus I am for ever repelled from every point of religious confraternity, and doomed, still doomed, a melancholy monad, a weeping *solitaire*. Oh, world! how from thy every quarter blows a gale, wintry, cold, and bleak, to the heart that would expand!"

He devoted himself casually to literary pursuits, until, in 1797, he resumed the pastoral relation at Chichester. After ministering to that church about two and a half years, in 1800 he removed to Downend, five miles from Bristol; and thence, after a settlement of four

years, through the recommendation of Robert Hall, he was invited to become pastor of the Baptist Church at Frome. It was there, in 1805, in the thirty-fifth year of his age, that his essays made their appearance, which, after several revisions through successive editions, have taken rank with the most profound works of English classical literature, passed through many editions on both sides of the water, and are still extending their circulation.

His ministry having been suspended on account of a serious difficulty affecting his throat, in 1807 he became connected with the Eclectic Review, a periodical of the highest order, originated upon a compromise between Low-churchmen and Dissenters, but subsequently, chiefly through Mr. Foster's influence, diverted from its impracticable position, and made the organ of the Dissenters. After the removal of that difficulty, he continued for many years in that connexion, acting in the twofold character of reviewer and evangelist, and never again entered upon the pastoral relation, except after an interval of many years, in 1817, for a very short time at Down-end, where he had before been settled. He, however, continued to preach as an evangelist in destitute localities, when his health would permit, once, and often twice, a Sabbath. At one time he speaks of embracing, in his itinerating circuit, fourteen different places of occasional appointment, from five to twenty miles from Bourton.

"The sermons of Foster were of a cast quite distinct from what is commonly called oratory, and, indeed, from what many seem to account the highest style of eloquence, namely, a flow of facile thoughts through the smooth channels of uniformly elevated, polished diction, graced by the utmost appliances of voice and gesture." He speaks thus of his preaching: "I preach, sometimes with great fertility, sometimes with extreme barrenness of mind; insomuch that I am persuaded that no man hearing me in the different extremes, could, from my preaching, imagine it was the same speaker. I never write a line or a word of my sermons. There are some advantages, both with respect to liberty and appearance, attendant on a perfect superiority to notes. Sunday evening (a very wet, uncomfortable night) I preached to about eighteen or twenty auditors the greatest sermon I ever made. It was from Rev. x. 5, 6: 'And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by Him that liveth for ever and ever, &c., that there should be time no longer.' I always know when I speak well or the contrary. * * * * The subject was grand; and my imagination was in its most luminous habit."

His relation to the Review continued with an interval of a few years till 1839. Through a course of one hundred and eighty-five articles (one hundred and seventy-eight furnished from A.D. 1807 to 1820, and seven from 1828 to 1839) are given his views of a vast variety of subjects, political, religious, scientific, and literary, comparing favorably with the productions of the best British essayists. Sixty-one of the articles have been republished in London, under the supervision of Dr. Price, the editor of the Eclectic Review, in two volumes octavo,

from which selections have been republished in this country by the Appletons, under the title of "Foster's Miscellanies."

In 1808 he was married to Miss Maria Snookes, to whom he had been engaged for five years, and to whom his essays were addressed. In 1810 his only son was born, a youth of slow but much promise, who died at the age of seventeen years.

After an interval of thirteen years devoted to his twofold avocation of reviewer and evangelist, he reappeared before the public as an author. In 1818, his discourse on *Missions* was delivered, and soon after elaborated, and published under the title of the "*Glory of the Age*" (republished by Jas. Loring, Boston), than which a more profound view of the magnitude, obligations, and encouragements of the missionary enterprise, has never appeared.

His sermon on "the evils of popular ignorance," before the British Society for the promotion of popular instruction, was preached in 1818; and after being enlarged and elaborated, was published in 1820, under the title, "The Philosophy of Popular Ignorance," and republished by James Loring, Boston. Sir James M'Intosh, it is said, pronounced this treatise one of the most able and profound works of the age; and Dr. J. Pye Smith says, "Popular and admired as it confessedly is, it has never met with a thousandth part of the attention which it deserves."

In 1821, he removed to Stapleton, three miles from Bristol, where he remained till his death. In 1822, by invitation of intelligent gentlemen of different denominations, he commenced a course of semi-monthly lectures at Broadmead Chapel, Bristol. After two years he declined continuing them on account of incompetent health, but finally, after renewed solicitations, consented to deliver monthly lectures, which were terminated by the settlement of Robert Hall at Broadmead, from a modest deference to the distinguished abilities of that great man. These lectures have been published in two series, and a selection from the first volume has been republished by the Appletons, New-York, under the title of "Essays on Christian Morals."

In 1825, his introduction to "Doddridge's Rise and Progress," &c., was published, unsurpassed in comprehensiveness of view, cogency of reasoning, and earnestness of persuasion, by any of its class of writings. It has also been issued in a separate volume, and republished, in this country. In 1832, his observations on Hall as a preacher, appeared in Gregory's Memoir of Hall.

Two hundred and thirty-nine letters of medium, or more than medium length, of his correspondence with friends and some distinguished individuals, have been preserved, and in connection with selections from his journal and several articles published at different periods, but not before embraced in any collection of his works, have been interwoven in the narrative of his life, edited by J. E. Ryland, and republished by Wiley and Putnam, New-York. There is perhaps not a biography in the English language so philosophically arranged, that so fully and variously exhibits the character of its subject, and that comprises so much

important truth, useful information, and beauty of sentiment.

After having lost his wife, in 1832, and one of his oldest and most intimate friends, in 1833, he was quickened to more immediate apprehension of his own end, and with gradually increasing feebleness of body, and dimness of vision, but with unobscured intellect, he descended toward the grave; and in 1843, in the seventy-third year of his age, he departed this life, leaving few near relatives, except two daughters, who affectionately ministered to his declining age, and wept over the grave of their illustrious father. Evert's Life and Thoughts of John Foster, p. 8–15.

FOSTER, Elizabeth, the wife of Dr. Benjamin Foster, pastor of the first Baptist Church in New-York, departed this life, August 19, 1793. She was the daughter of Rev. Thomas Green, pastor of a Baptist Church in Leicester, about fifty miles from Boston, in New England, who was not only eminent for his useful labors in the gospel ministry, but, it is said, baptized, in the course of his ministry, not less than a thousand persons. As a physician, he was distinguished for his success in the healing art. She was the youngest of seven children, five sons and two daughters; six of whom made a profession of religion. Mr. Foster was her second husband, to whom she was joined in marriage on Jan. 16, 1776, and who succeeded her worthy father in the pastoral care of the aforesaid church, in Leicester, on the 23d day of October following. Not long after the death of her first husband, Mr. Daniel Honey, she was convinced of the importance of eternal things, and, through Divine grace, found some consolation in the glorious fulness of the Redeemer. Notwithstanding the hope she now possessed, and could by no means relinquish, she was assaulted with too many temptations and fears to make a public declaration of her faith in Christ, and continued in this uncomfortable state of mind till Mr. Foster's removal to Newport, R. I., in 1785. In the fall of that year, he was favored with uncommon success in his labors. The Lord was pleased to revive his work, and particularly to awaken the attention of young people. Some were led to inquire what they must do to be saved? while others were constrained to tell what God had done for their souls, and to triumph in His victorious grace. In this time of refreshing, from the presence of the Lord, Mrs. Foster, rising superior to her fears, was enabled to publicly declare her faith in the Saviour, and, in obedience to His command, with others, was baptized. Mr. Foster had the unspeakable satisfaction of performing the sacred rite, and of noticing, at the time, the most wonderful effects of Almighty power and grace that ever had been manifested at any season when he was the administrator of that ordinance. It may be truly said that Mrs. Foster was an ornament to her profession: her conversation was becoming the gospel of Christ, exciting the esteem and affection of her numerous acquaintance. Prudence was a signal trait in her character. As she was exemplary in her patience under troubles in general, so, through the last long and increasing bodily affliction, she endured till she obtained, there is no doubt, a final

and glorious release. The day before she expired, she expressed her apprehensions of the speedy approach of death, but repeatedly signified that the prospect gave her no uneasiness of mind. The same hope and peace she possessed in Christ for years past, now supported her in the solemn hour. If it was the will of God she should depart, she was reconciled to the event; and, in the exercise of divine confidence, she committed her spirit into the hands of God. Rippon's Register.

FOSKETT, BERNARD, son of Mr. William Foskett, of North Crawley, in Bucks, a gentleman of good repute, easy fortune, and blessed with a numerous offspring, was born March 10, 1684–5, near Wooburn, in Bedfordshire, where he had an estate. And as he early discovered a taste for learning, he was put under the care of a very able master, with whom he soon made considerable progress. He became experimentally acquainted with religion, in the early part of life, and at seventeen years of age joined the Baptist Church, then under the pastoral care of Mr. Piggott, in Little Wild-street, London, over which our excellent friend, the Rev. Dr. Samuel Stennett, I hope yet presides. About this time, an intimacy had commenced between Mr. Foskett and Mr. John Beddome, (the father of our venerable friend, the Rev. Benjamin Beddome, of Bourton, on the water,) some years after a respectable minister of the church in the Pithay. The friendship of Mr. John Beddome and Mr. Foskett was like that of Jonathan and David, and lasted through life. Mr. John Beddome was called to the work of the ministry by Mr. Keach's church, of which Dr. Gill was afterwards pastor, and was sent to Henley, Arden, near Aulcester, in 1697, to assist the aged Mr. John Willis, pastor of that church, who died about 1705. A few years after the death of Mr. Willis, viz. in 1711, Mr. Foskett, who had been regularly called to the work of the ministry, and exercised his preaching talents several years, quitted the flattering prospects of his profession in London, preferring the character of an able minister to that of a skilful physician, and removed to Henley, Arden, a place to which his peculiar friendship for Mr. Beddome led him to give the preference. At Henley, at Bengeworth, and at Aulcester, these two worthies continued their joint labors, till the year 1719, when Mr. Foskett received a pressing invitation from Broadmead, to assist Mr. Kitterell, their pastor, and to become the tutor of the academy in the room of Mr. Jope, just removed into the west. This invitation he thought it his duty to accept, and, in 1720, entered on his double charge with great seriousness and firmness. One who for upwards of twenty-four years served with him in the gospel of Christ, and who could not be uninformed of his real character, has favored us with a biographical sketch of him, which demands a place in this essay:

"His natural abilities were sound and good; and his acquired furniture, of which he never affected making a great show, was very considerable. He had a clear understanding, a penetrating judgment, and a retentive memory. His application to study was constant and severe; but though he was of

APPENDIX.

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HAYNES' CHART, NO. 1.

OF

BAPTIST ASSOCIATIONS IN AMERICA,

CHRONOLOGICALLY ARRANGED.

Date.	Name.	State.
A.D.		
1707	Philadelphia,	Pa.
1751	Charleston,	S. C.
1758	Sandy Creek,	N. C.
1763	Leyden,	Mass.
1765	Kuhukee,	N. C.
1766	Ketockton,	Va.
1767	Warren,	R. I.
1772	Stonington,	Con.
1776	New Hampshire,	N. H.
"	Strawberry,	Va.
"	Red Stone,	Pa.
1780	Shaftesbury,	Vt.
1782	Salisbury,	Md.
1783	Orange,	Va.
"	Middle District,	"
"	Dover,	"
"	Woodstock,	Vt.
1784	Georgia,	Geo.
1785	Vermont,	Vt.
"	York,	Me.
"	Salem,	Ky.
"	Elkhorn,	"
"	South Kentucky,	"
1786	Holston,	Tenn.
1787	Bowdoinham,	Me.
1788	Roanoke,	Va.
"	Groton,	Con.
1789	Bethel,	S. C.
"	French Broad,	Tenn.
"	Meredith,	N. H.
1790	Mero District,	Tenn.
"	Yadkin,	N. C.
"	Portsmouth,	Va.
"	Hartford,	Con.
A.D.		
1791	New-York,	N. Y.
"	Warwick,	"
1792	Goshen,	Va.
"	Albemarle,	"
"	Shiloh,	"
"	Baltimore, No. 1,	Md.
"	Do. No. 2,	"
1793	Tate's Creek,	Ky.
"	New River,	Va.
"	Windham,	Vt.
1794	Flat River,	N. C.
"	Neuse River,	"
1795	Otsego,	N. Y.
"	Richmond,	"
1796	Chemung,	Pa.
"	Ransellearville,	N. Y.
"	Fairfield,	Vt.
1797	Miami,	Ohio.
"	N.Scotia & N. Brunsw'k	B. P.
1798	Bracken,	Ky.
"	Delaware,	Pa.
1799	Cumberland River,	Ky.
"	Green River,	"
"	Serepta,	Geo.
"	Mountain,	N. C.
1800	Broad River,	S. C.
1801	Cayuga,	N. Y.
1802	Sturbridge,	Mass.
"	Essex & Champlain,	N. Y.
"	Savannah River,	S. C.
"	North Bend,	Ky.
"	North District,	"
"	South District,	"
1803	Saluda,	S. C.

Date.	Name.	State.
A.D.		
1803	Tennessee,	Tenn.
"	Cumberland,	"
"	Long Run,	Ky.
"	Haldimand,	Can.
1804	Lincoln,	Me.
"	Abington,	Pa.
"	Appomattox,	Va.
"	Union,	"
"	Cape Fear,	N. C.
"	Russell's Creek,	Ky.
"	Stockton's Valley,	"
1805	Saratoga,	N. Y.
"	Chowan,	N. C.
"	Raleigh,	"
"	Scioto, No. 1,	Ohio.
"	Do. No. 2,	"
1806	County Line,	N. C.
"	French Broad,	"
"	Red River,	Tenn.
"	Elk River,	"
1807	Barre,	Vt.
"	Susquehanna,	Pa.
"	Green Brier,	Va.
"	Mississippi,	Miss.
1808	Madison,	N. Y.
"	Black River,	"
"	Edgefield,	S. C.
1809	Dublin,	N. H.
"	Danville,	Vt.
"	Beaver,	Pa.
"	Accomack,	Va.
"	Licking,	Ky.
"	Illinois,	Ill.
"	Wabash,	Ia.
"	White Water, No. 2,	"
1810	Cumberland,	Me.
"	Union,	N. Y.
"	Ocmulgee,	Geo.
"	Concord,	Tenn.
"	South District,	Ill.
1811	Boston,	Mass.
"	Westfield,	"
"	Franklin,	N. Y.
"	New Jersey,	N. J.
"	Washington,	Va.
"	Gasper River,	Ky.
1811	Strait Creek,	Ohio.
"	Muskingum,	"
1812	St. Lawrence,	N. Y.
"	Teay's Valley,	Va.
"	Pee Dee,	N. C.
"	Union,	Ky.
"	Mad River,	Ohio.
1813	Ontario,	N. Y.
"	Little River,	Ky.
1814	Ebenezer,	Geo.
"	Flint River,	Ala.
"	Franklin,	Ky.
1815	Hudson River,	N. Y.
"	Buffalo,	"
"	Moriah,	S. C.
1816	Bethlehem,	Ala.
"	Goshen,	Ky.
"	Laughery,	Ia.
"	Blue River,	"
1817	New London,	Con.
"	Lake George,	N. Y.
"	Steuben,	"
"	Piedmont,	Geo.
"	Tugulo,	"
"	West Tennessee,	Tenn.
"	Powell's Valley,	"
"	Burning Spring,	Ky.
"	Missouri,	Mo.
"	East Fork,	Ohio.
"	Grand River,	"
1818	Salisbury,	N. H.
"	Genesee,	N. Y.
"	Sunbury,	Geo.
"	Cahawba,	"
"	Mount Pleasant,	Mo.
"	Worcester,	Mass.
"	Columbia,	Va.
"	Alabama,	Ala.
"	Nolynn,	Ky.
"	Highland,	"
"	Muddy River,	Ill.
"	Columbus,	Ohio.
"	Mohican,	"
181	Eastern,	Can.
"	Grand River,	"
1820	Bethel,	Ala.

Date.	Name	State.
A.D.		
1820	Muscle Shoals	Ala.
"	Pearl River,	Miss.
"	Union,	"
"	Louisiana,	La.
"	Concord,	Ky.
"	Drake's Creek, No. 1,	"
"	Do. do. No. 2,	"
"	Ohio,	Ohio.
"	Will's Creek,	"
1821	Northumberland,	Pa.
"	Parkersburg,	Va.
"	Brier Creek,	N. C.
"	Huron,	Ohio.
1822	New Brunswick,	N. B.
1823	Niagara,	N. Y.
"	Old Colony,	Mass.
"	Salem,	Tenn.
"	Western District,	"
"	Cuivre,	Mo.
"	Flat Rock,	Ia.
"	Salem,	"
"	Little Pigeon,	"
"	Chautauque,	N. Y.
"	French Creek,	Pa.
"	Mount Zion,	Ala.
"	Hiwassee,	Tenn.
"	Boone's Creek,	Ky.
"	Concord,	Mo.
"	Fishing River,	"
"	Salt River,	"
"	Sangamon,	Ill.
"	Little Wabash,	"
1824	Wendall,	Mass.
"	Oneida,	N. Y.
"	Broome and Tioga,	"
"	Onondago,	"
"	Flint River,	Geo.
"	Yellow River,	"
"	South Concord,	Ky.
"	Bethel,	"
"	Union,	Ia.
"	Liberty,	"
1825	Penobscot,	Me.
"	Ashford,	Con.
"	New Haven,	"
"	Lexington,	N. Y.

Date.	Name.	State.
A.D.		
1825	Pig River,	Va.
"	Reedy River,	S. C.
"	Abbot's Creek,	N. C.
"	Mud Creek,	Ala.
"	Shoal Creek,	"
"	Eel River,	Ia.
"	Anglize,	Ohio.
1826	Bridgewater,	Pa.
"	Big Ivy,	N. C.
"	Chattahoochee,	Geo.
"	Buttahatchee,	Ala.
"	Hiwassee, No. 2,	Tenn.
"	Sulphur Fork,	Ky.
"	Baptist,	"
"	Campbell County,	"
"	Meig's Creek,	Ohio.
"	Zoar,	"
1827	Salem,	Mass.
"	Berkshire,	"
"	Cortland,	N. Y.
"	Monroe,	"
"	Patterson's Creek,	Va.
"	Mayo,	N. C.
"	Ocklockonee,	Geo.
"	Pilgrim's Rest,	Ala.
"	Conecuh,	"
"	Obion,	Tenn.
"	Salem,	Mo.
"	Coffee Creek,	Ia.
"	Danville,	"
"	Michigan,	Mgn.
"	Johnstown,	Can.
1828	Waldo,	Me.
"	Milford,	N. H.
"	Central New Jersey,	N. J.
"	Ebenezer,	Va.
"	Washington,	Geo.
"	Columbus,	"
"	Mulberry,	Ala.
"	Nolachucky,	Tenn.
"	Buffalo,	"
"	Indianapolis,	Ia.
"	Salem,	Ohio.
1829	Oxford,	Me.
"	Genesee River,	N. Y.
"	White Oak,	N. C.

Date.	Name.	State.
A.D.		
1829	Twelve Mile River,	S. C.
"	Echaconna,	Geo.
"	Western,	"
"	Leaf River,	Miss.
"	Bethel,	Ill.
"	North District,	"
1830	Kennebec,	Me.
"	Worcester,	N. Y.
"	Livingston,	"
"	Houston,	Geo.
"	Beulah,	Ala.
"	Sweet Water,	Tenn.
"	Ten Mile,	Ky.
"	Beaver River,	"
"	Clark River,	"
"	Edwardsville,	Ill.
"	Apple Creek	"
"	Kaskaskia,	"
"	Spoon River,	"
"	Morgan County,	"
"	Shiawassee,	Mgn.
1831	Franklin,	Mass.
"	Stephentown,	N. Y.
"	Centre,	Pa.
"	Tar River,	N. C.
"	Clear Creek,	Ill.
"	William's Creek,	Ia.
1832	Barnstable,	Mass.
"	Chenango,	N. Y.
"	Oswego,	"
"	Seneca,	"
"	Central Union,	Pa.
"	Liberty,	N. C.
"	Fisher's River,	"
"	Welsh Neck,	S. C.
"	Mountain,	Geo.
"	Concord,	La.
"	West Union,	Ky.
"	Franklin,	Mo.
"	Okaw,	Ill.
"	Madison,	Ia.
"	Sugar,	"
"	Rocky River,	Ohio.
"	St. Joseph's River,	Mgn.
1833	Addison County,	Vt.
"	Sussex,	N. J.

Date.	Name.	State.
A.D.		
1833	Concord,	Va.
"	Salem Union,	"
"	Contentnea,	N. C.
"	Bear Creek,	"
"	Tyger River,	S. C.
"	Bethel,	Geo.
"	Coosa River,	Ala.
"	Canaan,	"
"	Tuscaloosa,	"
"	Sequatchee Valley,	Tenn.
"	Mississippi River,	"
"	Salem,	Ill.
"	Tippecanoe,	Ia.
1834	Onion River,	Vt.
"	Canisteo,	N. Y.
"	Monongahela,	Pa.
"	James River,	Va.
"	Beulah,	N. C.
"	Central,	Geo.
"	Tallassehatchee,	Ala.
"	Duck River,	Tenn.
"	Forked Deer,	"
"	Cape Girardeau	Mo.
"	North Bethel,	"
"	Curry's Praire,	Ia.
"	Ganga,	Ohio.
1835	Hancock,	Me.
"	Washington,	"
"	Dutchess,	N. Y.
"	Wayne,	"
"	Delaware River,	N. J.
"	Bradford,	Pa.
"	Rappahannock,	Va.
"	Broad River,	"
"	Pocatalico,	"
"	Edisto,	S. C.
"	Appalachee,	Geo.
"	Chastatee	"
"	Hightower,	"
"	Union,	Ala.
"	North River,	"
"	Zion,	Miss.
"	Mulberry Gap,	Tenn.
"	Little Bethel,	Ky.
"	Blue River,	Mo.
"	Salem, No. 2,	Ill.

Date.	Name.	State.
A.D.		
1835	Brownston,	Ia.
"	Bloomington,	"
"	White Lick,	"
"	Owl Creek,	Ohio.
"	Seneca,	"
"	Washtenaw,	Mgn.
"	Ottawa,	Can.
1836	Cattaraugus,	N. Y.
"	Maryland Union,	Md.
"	Catawba River,	N. C.
"	Lewis Fork,	"
"	Ebenezer, No. 2,	Geo.
"	Chattahoochee,	"
"	Coosa,	"
"	Liberty East,	Ala.
"	Wills Creek,	"
"	Yallabusha,	Miss.
"	Saline,	Ark.
"	Round Lick,	Tenn.
"	Central,	"
"	Middle District,	Ky.
"	Mount Pleasant, No. 2,	Mo.
"	Springfield,	Ill.
"	Bloomfield,	"
"	Separate,	"
"	Northern Indiana,	Ia.
1837	Taunton,	Mass.
"	Western, No. 2,	Geo.
"	Oconee,	"
"	Upatoie,	"
"	Choctaw,	Miss.
"	Liberty,	"
"	Washington,	Ark.
"	Sweet Water, No. 2,	Tenn.
"	Stone's River,	"
"	Liberty,	"
"	McLean,	Ill.
"	Bethel,	Ia.
"	Long Point,	Can.
1838	Fairfield,	Con.
"	Clarion,	Pa.
"	Dan River,	Va.
"	Tygart's Valley,	"
"	Salem,	"
"	Rehoboth,	Geo.
"	Tallapoosa,	"
1838	Towalagee,	Geo.
"	Ebenezer,	Ala.
"	Liberty North,	"
"	Liberty South,	"
"	Noxubee,	Miss.
"	Louisville,	"
"	Columbus,	"
"	Chickasaw,	"
"	Lasacoona,	"
"	Zion's Rest,	"
"	Union,	Texas
"	Mount Moriah,	Tenn.
"	Otter Creek,	Ky.
"	Des Moines,	Io.
"	Wisconsin,	Wn.
"	Colored,	Ill.
"	Concord,	"
"	Lordin,	Ohio.
"	Maumee River,	"
1839	Piscataquis,	Me.
"	Harmony,	N.Y.
"	Lufty River,	N. C.
"	Ocmulgee, No. 2,	Geo.
"	Pulaski,	"
"	Rock Mountain,	"
"	Wharley,	"
"	Salem,	Miss.
"	Primitive,	"
"	Nolachucky, No. 2,	Tenn.
"	East Tennessee,	"
"	Northern,	"
"	Liberty,	Ky.
"	Union,	Mo.
"	Little Bonne Femme,	"
"	Miami, No. 2,	Ohio.
"	Wooster,	
"	Trumbull,	"
"	Lenawee,	Mgn.
1840	Mohawk,	N. Y.
"	Advisory Council,	N. C.
"	Three Fork,	"
"	Primitive,	S. C.
"	Lexington,	"
"	Ellajah,	Geo.
"	White River,	Ark.
"	Rocky Bayou,	"

Date.	Name.	State.
A.D.		
1840	Union,	Texas
"	Mount Pleasant,	Ky.
"	Spring River,	Mo.
"	Des Moines River,	Io.
"	Vandalia,	Ill.
"	Rock River,	"
"	Freedom,	Ia.
"	Union,	Ohio.
1841	Saco River,	Me.
"	Valley,	Va.
"	Salem,	S. C.
"	Little River,	Geo.
"	Cherokee,	Ala.
"	Coldwater,	Miss.
"	Ocoee,	Tenn.
"	Greenup,	Ky.
"	Mount Zion,	Mo.
"	Davenport,	Ia.
"	Franklin,	Ill.
"	Palestine,	"
"	North Eastern,	Ia.
"	Mad River, No. 2,	Ohio.
"	Jackson,	Mgn.
"	Kalamazoo,	"
1842	Damariscotta,	Me.
"	W. Mountain,	N. H.
"	Wachuset,	Mass.
"	Chemung River,	N. Y.
"	East New Jersey,	N. J.
"	Wyoming,	Pa.
"	Tioga,	"
"	Staunton River,	Va.
"	Green River,	N. C.
"	Wetumpka,	Ala.
"	Florida,	Flor.
"	Eastern,	La.
"	S. Cumberland,	Ky.
"	Freedom,	"
"	Soldier's Creek,	"
"	Saline,	"
"	North Liberty,	Mo.
"	Platte River,	"
"	Quincy,	Ill.
"	Wayne,	Mgn.
1843	Providence,	R. I.
"	Yates,	N. Y.
1843	Orleans,	N. Y.
"	Rappahannock,	Va.
"	Indian Creek,	"
"	Salem, U. B.	Geo.
"	Occuchita,	La.
"	Mississippi River,	"
"	Sabine,	Texas
"	North Grand River,	Mo.
"	Sand Creek,	Ia.
"	Bedford,	"
"	Mount Vernon,	Ohio.
"	Hillsdale,	Mgn.
1844	Connemaugh,	Pa.
"	Union,	N. C.
"	Aberdeen,	Miss.
"	St. Francis,	Ark.
"	Davies County,	Ky.
"	Osage River,	Mo.
"	South Union,	"
"	Rock Island,	Ill.
"	Mount Zion,	Ia.
"	Grand River,	Mgn.
1845	West Union,	S. C.
"	Tuskegee,	Ala.
"	Central,	Miss.
"	Liberty,	Ark.
"	Nine Mile,	Ill.
"	Northern,	"
"	Elkhart,	Ia.
"	Montreal,	Can.
1846	Litchfield,	Con.
"	Clearfield,	Pa.
"	Lebanon,	Va.
"	Valley River,	N. C.
"	Ebenezer,	Miss.
"	Salem,	Ark.
"	South Western,	Tenn.
"	Racine,	Wn.
"	Milwaukee,	"
"	South Western,	"
"	Walworth,	"
"	North Western	"
"	Fox River,	Ill.
"	Coshocton,	Ohio.
"	Caesar's Creek,	"
1847	Florida, 2nd,	Flor.

A CRONOLOGICAL CHART
OF
BAPTIST CHURCHES IN GREAT BRITAIN.
I. ENGLAND.

Date.	Name.	County.
A.D.		
1600	Salisbury,	Wiltshire.
1604	Eyethorne,	Kent.
1607	Smyth's,	London.
1620	Farrington,	Berkshire.
1627	Shrewsbury, 1st,	Shropshire
1628	Hallaton,	Leicestershire.
1630	Chatham,	Kent.
"	King's Stanley,	Gloucester-
1633	Olchon,	Wales. [shire.
"	Little Prescott-street,	London.
1638	Devonshire Square,	London.
1639	Crutched Friars,	London.
1640	Broadmead.	
"	Alcester,	Warwickshire.
"	Bristol, 1st,	Somersetshire.
"	Newbury,	Berkshire.
"	Reading, 1st,	Berkshire.
1641	Great St. Helen's,	London.
1644	Red Cross-street,	London.
"	Hook Norton,	Oxfordshire.
☞	At this date there were 46 Baptist Churches about London certainly—perhaps more.	
1646	Dartmouth,	Devonshire.
"	Spalding, 2nd,	Lincolnshire.
1648	Plymouth, 1st,	Devonshire.
"	Wantage,	Berkshire.
1649	Bewdley,	Worcestershire.
1650	Bourton on the Water,	Gloucestershire
"	Devizes, 1st,	Wiltshire. [land
"	Newcastle 1st,	Northumber-
1651	Cirencester,	Gloucestershire.
1652	Abington,	Berkshire.
"	Hamsterley,	Durham.
"	Keysoe,	Bedfordshire. [shire.
"	Llanwenarth,	Monmouth-
"	Leominster,	Herefordshire.
"	Upottery,	Devonshire.
1653	Ashford,	Kent.
1653	Boston 3d,	Lincolnshire.
"	Peterboro,'	Northamptonshire
1654	Exeter, 1st,	Devonshire.
"	Melbourne,	Cambridgeshire.
1655	Lyme Regis,	Dorsetshire.
"	Steventon,	Bedfordshire.
"	Tewkesbury,	Gloucestershire.
1656	Bristol, 2d,	Somersetshire.
"	Leicester, 6th,	Leicestershire.
"	Stratford, (Stony)	Buckinghamshire
1657	Coningsby,	Lincolnshire.
"	Commercial Road,	London.
1658	Worcester,	Worcestershire.
1659	Cambridge,	Cambridgeshire.
1660	Blaenon,	Monmouthshire.
"	Cranfield,	Bedfordshire.
"	Hitchin,	Hertfordshire.
"	Southwick,	Wiltshire.
"	Towbridge,	"
1662	Eldon-street,	London.
"	Broughton,	Cumberland.
"	Chipping Norton,	Oxfordshire
"	Mill Yard,	London.
"	Newport Pagnell,	Buckinghamshire
"	Ryford,	Herefordshire.
"	Tottlebank,	Lancashire.
"	Westbury, (Leigh) 1st,	Wiltshire.
"	Willingham, 1st,	Cambridge- [shire.
1663	Hill Cliff,	Cheshire.
"	Kirton,	Lincolnshire.
1664	Mill Yard, Goodman's Field,	London.
1665	Naunton & Stow,	Gloucestershire
"	Wisbeach,	Cambridgeshire.
1666	Red Cross-street,	London.

Date.	Name.	County.
A.D.		
1667	Armsby,	Leicestershire.
1670	Blunham,	Bedfordshire.
1672	Bromsgrove,	Worcestershire.
1674	Broad Road,	London.
"	Suffolk-street,	"
1675	Alban's-street,	Hertfordshire.
1676	Berkhampstead,	"
"	Misleton,	Lincolnshire
1677	Smarden, 1st,	Kent.
1678	Hawkhead Hill,	Lancashire.
"	Morcat,	Rutlandshire.
1679	Hemel Hempstead,	Hertfordshire
1680	Downtown, 2nd,	Wiltshire.
1681	Gidneyville,	Lincolnshire.
"	Warwick,	Warwickshire.
1683	Dereham,	Norfolk.
1684	Killingham,	Lincolnshire.
1685	Frome, 2nd,	Somersetshire.
1686	Norwich, 5th,	Norfolk.
"	Yarmouth, 2nd,	"
1687	Bridgewater,	Somersetshire.
"	Tiverton,	Devonshire.
"	Mill Row, (Millenhall,)	Suffolk.
1688	Bown,	Lincolnshire.
"	Fleet,	"
"	Ives, St.,	Huntingdonshire.
1689	Crocton,	Wiltshire.
"	Guilford,	Surrey.
"	Luton,	Bedfordshire
"	Yoevil,	Somersetshire.
1690	Bampton,	Devonshire.
"	Broughton,	Hampshire.
"	Lymington,	"
1691	Little Wild-street,	London.
"	Norwich, 1st,	Norfolk.
1692	Harlow,	Essex.
"	Kimbolton,	Huntingdonshire.
"	Maze Pond,	London.
1693	Isleham,	Cambridgeshire.
"	Southill,	Bedfordshire.
1694	Foxton,	Leicestershire.
"	Gransden, (Great,)	Huntingdonshire
"	Olney,	Buckinghamshire.

Date.	Name.	County.
A.D.		
1695	Epworth,	Lincolnshire.
1696	Kettering,	Northamptonshire.
1698	Barnoldswick,	Yorkshire.
"	Bridlington,	"
1699	Ellingham,	Norfolk.
1700	Ashford,	Derbyshire.
"	Keripton,	Leicestershire.
"	March,	Cambridgeshire.
"	Smarden, 2nd,	Kent.
"	Shiffnall,	Shropshire.
"	Southampton,	Hampshire.
"	Sutton in Elms,	Leicestershire
1703	Cloughfold,	Lancashire.
1704	Bridgenorth,	Shropshire.
1706	Cranbrook,	Kent.
1707	Watford,	Hertfordshire.
1708	Colnbrook,	Buckinghamshire.
"	Risbourough, (Prince's,)	"
1709	Burford,	Oxfordshire.
"	Chipping,	Sodbury.
1710	Gamlingay,	Cambridgeshire.
1711	Sutton in Craven,	Yorkshire.
1713	Amersham 1st,	Buckinghamshire.
"	Acrington,	Lancashire.
1714	Chesham, 1st,	Buckinghamshire.
"	Liverpool, 1st,	Lancashire.
"	Ringstead,	Northamptonshire
"	Roud,	"
1715	Rawden,	Yorkshire.
"	Walgrave,	Northamptonshire
1716	Coventry 1st,	Warwickshire.
1717	Worsted,	Norfolk.
1719	New Park-street,	Southwark.
1720	Unicorn Yard,	London.
"	Bacup,	Lancashire.
"	Carter Lane, Borough,	London.
"	Fairford,	London.
1724	Chipping, Camden	Gloucestershire.
1726	Cambridge,	Cambridgeshire.
"	Ramsey,	Huntingdonshire.
1729	Penygarn,	Monmouthshire.
"	Walkam Abbey,	Essex.
1732	Evesham, 1st,	Worcestershire
1733	Northampton,	Northamptonsh.

Date.	Name.	County.
A.D		
1734	Bratton,	Wiltshire.
"	Eagle-street,	London.
1735	Over,	Cambridgeshire.
1736	Hull, 1st,	Yorkshire.
1737	Eagle-street, Red Lion Square,	London.
"	Bermingham 1st,	Warwicksh.'
1738	Downtown, 1st,	Wiltshire.
1739	Wellington,	Somersetshire.
1741	Boston, 1st,	Lincolnshire.
"	Gamston & Retford	Nothingham-shire.
1743	Salendine Nook,	Yorkshire.
1745	Barton,	Leicestershire.
"	Capel-y-ff,	Monmouthshire.
"	Broseley's, 1st,	Shropshire.
"	Gildersome,	Yorkshire.
1750	Folkstone,	Kent.
"	Grafton-street,	London.
"	Ipswich, 1st,	Suffolk.
"	Keppel-street,	London.
"	Rye,	Sussex.
"	Soham,	Cambridgeshire.
"	Warinsgate,	Yorkshire.
1752	Goodshaw Chapel,	Lancashire.
"	Howorth, 1st,	Yorkshire.
"	Lockerby,	Hampton.
1753	Bradford, 1st,	Yorkshire.
"	Little Alie-street,	London.
1754	Potter-street,	Essex.
"	Seven Oaks, 1st,	Kent.
1755	Halifax,	Yorkshire.
1756	Cowling Hill,	
1757	Hailweston,	Huntingdonshire
"	Woolwich,	Kent.
1758	Shipley,	Yorkshire.
1760	Blackburn,	Lancashire.
"	Bingley,	Yorkshire.
"	Chenies,	Buckinghamshire.
"	Kegworth,	Leicestershire.
"	Kirby Wood-house,	Northampton-shire.
"	Leeds,	Yorkshire.
"	Melborn,	Derbyshire.
1763	Birchcliffe,	Yorkshire.
1763	Wattisham,	Suffolk.
1764	Bethesda,	Monmouthshire.
1766	Bramby,	Yorkshire.
"	Hickley,	Leicestershire.
1767	Needing-worth,	Huntingdonshire
"	Staughton, (Little,)	Bedfordshire.
1769	Bessel's Green,	Kent.
"	Chacewater,	Cornwall.
"	Tenderden,	Kent.
1770	Farsley,	Yorkshire.
"	Scarborough,	"
"	Gloepy Lane, (Sowerby,)	Yorkshire.
1771	Caerleon,	Monmouthshire.
"	Biggleswade,	Bedfordshire.
1772	Colne,	Lancashire.
"	Maltby,	Lancashire.
"	Oakham,	Rutlandshire.
"	Penuel,	Monmouthshire.
1773	Trinity-square,	London.
"	Bovey Tracey,	Devonshire.
"	Dean-street,	London.
"	Hertford,	Hertfordshire.
"	Longford, 1st,	Warwickshire.
"	Queensboro',	Yorkshire.
1774	Saffron Walden,	Essex.
"	Shipston on Stour,	Worcestershire
1775	Bradley, (North,)	Wiltshire.
"	Nottingham, 3rd,	Nothingham-shire.
"	Sutton, Cold-field,	Warwickshire.
1776	Missenden, (Great,)	Buckingham-shire.
"	Trosnant,	Monmouthshire.
1777	Clipstone,	Northamptonshire.
"	Hebden Bridge,	Yorkshire.
1578	Workingham,	Berkshire.
1779	Westmancote,	Worcestershire
1780	Oxford, 1st,	Oxfordshire.
"	Collenham, 1st,	Cambridge-shire.
"	Soho Chapel,	London.
"	Church-st. Black Friars,	Lond.

Date.	Name.	County.
A. D.		
1782	Halifax, 2d,	Yorkshire.
"	White's Row, (Portsea)	Hampshire.
1783	Loscoe,	Derbyshire.
"	Ogden,	Lancashire.
"	Road,	Wiltshire.
"	Towcester,	Northamptonshire
"	Tyd, (St. Giles,)	Lincolnshire.
1784	Gidding, (Great,)	Huntingdonshire.
"	Vernon Square,	London.
1785	Row,	Middlesex.
"	Black Friars, Church-st.,	London.
"	Birmingham 2d,	Warwickshire.
"	Caldwell,	Derbyshire.
"	Castle Donington,	Leicestershire.
"	Fetter Lane,	London.
"	Harston,	Cambridgeshire.
"	Ilkestone,	Derbyshire.
"	Old Ford,	Middlesex.
"	Preston, 1st,	Lancashire.
"	Rowley, (C.) and Stanley,	Durham.
1786	Breckington,	Somersetshire.
"	Birmingham, 5th,	Warwickshire
"	Datchel,	Buckinghamshire.
"	Eynsford,	Kent.
"	Manchester, 1st,	Lancashire.
"	Woolwich, 2d,	Kent.
1787	Bluntisham,	Huntingdonshire
"	Thrapstone,	Northamptonshire
"	Chapman's Lade,	Wiltshire.
"	Cosely, 1st,	Staffordshire.
1788	Norwich, 2d,	Norfolk.
1789	Diss,	"
"	Sutton,	Cambridgeshire.
"	Truro,	Cornwall.
"	Waddesden Hills,	Buckinghamshire.
1790	Kingston,	Surry.
"	Langham,	Essex.
"	Loughboro',	Leicestershire.
"	Lockwood,	Warwickshire.
"	Marborough,	Yorkshire.
"	Sandy Lane,	Wiltshire.
"	Bedford,	Bedfordshire.
"	Bottesford,	Leicestershire.

Date.	Name.	County.
A. D.		
1790	Walworth, (East,)	London.
1792	Derby, 2d,	Derbyshire.
"	Elland,	Yorkshire.
"	Willenhall,	Staffordshire.
1793	Aylsham,	Norfolk.
"	Braybrook,	Northamptonshire
"	Battle,	Sussex.
"	Redale,	Yorkshire.
"	Boulton,	Lancashire.
"	Bosworth, (Husband's)	Leicestershire.
"	Derby, 1st,	Derbyshire.
"	Hammersmith,	Middlesex.
1794	Bland-street,	London.
"	Blanford-street,	"
"	Blackley,	Yorkshire.
"	Bidleston,	Suffolk.
"	Leicester, 3d,	Leicestershire.
"	Pole Moor,	Yorkshire.
"	Wallingford,	Berkshire.
1795	Hull, 2d,	Yorkshire.
"	Shore,	"
1796	Barton, (Earle's,)	Northamptonshire.
"	Bedworth,	Warwickshire.
"	Buxton,	Lancashire.
"	Gretton,	Northamptonshire.
"	Somerstown,	Middlesex.
"	Wigan, 1st,	Lancashire.
"	Wolverhamton,	Northamptonshire.
1797	Maidstone, 1st,	Kent,
"	Stow Market,	Suffolk.
1798	Ashburton,	Devonshire.
"	Burton, (Latimer,)	Northamptonshire.
"	Grundisburgh,	Suffolk.
"	Harlington,	Middlesex.
"	Higglescote,	Leicestershire.
"	Pendel Hill, (Sabden,)	Lancashire.
"	Sutton Boringham,	Nottinghamshire.
1799	Cradley,	Worcestershire.
"	Liverpool, (Welsh,)	Lancashire.
"	North Shields,	Northumberland.
"	Rayleigh,	Essex.
1800	Brixham,	Devonshire.

Date.	Name	County.
A.D.		
1800	Bury, St. Edmund's,	Suffolk.
"	East Combes,	Gloucestershire.
"	Liverpool, 2d,	Lancashire.
"	Martham,	Norfolk.
"	Neots, St.,	Huntingdonshire.
"	Otley,	Suffolk.
"	Oundle,	Northamptonshire.
"	Rushden, 2d,	"
"	Staley Bridge,	Lancashire.
1801	Brienchly and Lamberher st.	
"	Fakerham,	Norfolk. [Kent.
"	Ilford,	Essex.
"	St. Peter's,	Kent.
"	Strestham,	Cambridgeshire.
"	Wymondham,	Norfolk.
1802	Brentford, (New,)	Middlesex.
"	Burton on Trent,	Staffordshire.
"	Clare,	Suffolk.
"	Garway,	Herefordshire.
"	Guilsborough,	Northampton-
"	South, 2d,	Lincolnshire. [shire
"	Penn,	Rockinghamshire.
"	Penpoll,	Cornwall.
"	Penzance,	"
"	Portsea,	Hampshire. [wall.
"	Redruth and St. Day,	Corn-
"	Rothby,	Leicestershire.
"	Salehouse,	Norfolk.
"	Tredegar,	Monmouthshire.
"	Thorpe,	Essex.
1803	Brosely, 2d,	Shropshire.
"	Breckham Green,	Suffolk.
"	Dunstable, 2d,	Bedfordshire.
"	Falmouth,	Cornwall.
"	Hosforth,	Yorkshire.
"	Rishworth,	"
"	Saxlingham,	Norfolk.
"	Sion Chapel,	Monmouthshire.
"	Edlington,	Warwickshire.
1804	Beeston,	Nottinghamshire.
"	Bristol, 3d,	Somersetshire.
"	Helston,	Cornwall.
"	Ivinghoe,	Buckinghamshire.
"	Quordon,	Leicestershire.
"	Sheffield,	Yorkshire.
1805	Bugbrook,	Northamptonshire.

Date.	Name.	County.
A.D.		
1805	Hillifield and Long Preston,	Yorkshire.
"	Reading, 2d,	Berkshire.
"	Kingston,	Herefordshire.
"	Lessness Heath	"
"	Stratford, (Fenny,)	Buchingham- [shire.
"	Swanwich,	Derbyshire.
"	Sampford, (Old,)	Essex.
"	Wallonsworth, (Lion-street,)	London.
1806	Broughton,	Nottinghamshire.
"	Chester,	Cheshire.
"	Gold Hill,	Buckinghamshire.
"	Owestry,	Shropshire.
1807	Abergavenny,	Monmouth-
"	Asby,	Leicestershire. [shire.
"	Coseley, 2d,	Staffordshire.
"	Millwood,	Yorkshire.
"	Tring,	Hertfordshire.
"	Wellingboro',	Northampton-
"	Wellington,	Shropshire. [shire
1808	Austry,	Warwickshire.
"	Blaby,	Leicestershire.
"	Beccles,	Suffolk.
"	Hartley Row,	Hampshire.
"	Isle Abbots,	Somersetshire.
"	Kengsham,	"
"	Laxfield,	Suffolk.
"	Stangford,	Lincolnshire.
"	Sutterton,	"
"	Tottenham,	Middlesex.
"	Walton,	Suffolk.
"	Wilburton,	Cambridgeshire.
"	Whitchurch,	Shropshire.
"	Woodhouse, Eares,	Lincoln-
1809	Bethersden,	Kent. [shire.
"	Borough Green,	"
"	Charsfield,	Suffolk.
"	Ives, St.,	Huntingdonshire.
"	Newport, (Isle of Wight,)	Hampshire.
"	Swanzey,	Cambridgeshire.
"	Stockton on Tees,	Durham.
"	Shoultham-street,	London.
1810	Blaenason,	Monmouthshire.

Date.	Name.	County.
A.D.		
1810	Bottisham Lode,	Cambridgeshire.
"	Belper,	Derbyshire.
"	Bromwich,	Staffordshire.
"	Crayford,	Kent.
"	Duffield,	Derbyshire.
"	Eye,	Suffolk.
"	Haddenham,	Buckingham-shire.
"	Huncoates,	Lancashire.
"	Idle,	Yorkshire.
"	Kenninghill,	Norfolk.
"	Keighley,	Yorkshire.
"	Kislingbury,	Northampton-shire.
"	Manchester, 2d,	Lancashire.
"	Newark on Trent,	Nottinghamshire
"	Netherton,	Worcestershire.
"	Sutton,	Suffolk.
"	Uffculun,	Devonshire.
"	Westbury, (Leigh,)	Wiltshire.
"	Winchomb,	Gloucestershire.
1811	Bradwell,	Derbyshire.
"	Bythorne,	Huntingdonshire.
"	Draycott,	Warwickshire.
"	Haslington,	Lancashire.
"	Natishead,	Norfolk.
"	Forton (Portsea,)	Hampshire
"	Southwell,	Nottinghamshire.
"	Warminster,	Wiltshire.
"	Widborn,	"
1812	Adringham,	Suffolk.
"	Aldborough,	"
"	Atwood,	Worcestershire.
"	Ensham,	Oxfordshire.
"	Haddenham,	Cambridgeshire.
"	Harrow on the Hill,	Middlesex.
"	Highgate,	"
"	Northall,	Buckinghamshire.
"	Ebenezer, (Portsea,)	Northampson-shire.
"	Poplar,	Middlesex.
"	Shrewstown, 1st,	Wiltshire.
1813	Carlton Road,	Norfolk.
"	Gloucester,	Gloucestershire.
"	Kingshill,	Buckinghamshire.
1813	Lowestoft,	Suffolk.
"	Ripley,	Surrey.
"	Street,	Somersetshire.
"	Weymouth,	Dorsetshire.
1814	Birmingham,	Warwickshire.
"	Bloxham,	Oxfordshire.
"	Deal,	Kent.
"	Downend,	Gloucestershire.
"	Fornuth, (St. Peter's,)	Norfolk.
"	Laverton,	Somersetshire.
"	Staley Bridge,	Leicestershire.
"	Taunton,	Somersetshire.
"	Thurlaston,	Leicestershire.
"	Westoning,	Bedfordshire.
"	Woolston,	Warwickshire.
1815	Audlem,	Cheshire.
"	Bellericay,	Essex.
"	Byfleet,	Weybridge.
"	Goswell-st. Pond,	London.
"	Hadleigh,	Suffolk.
"	Holy Cross,	Staffordshire.
"	Loughborough,	Leicestershire
"	Oldbury,	Shropshire.
"	Pill,	Somersetshire.
"	Pont-rhyd-yr-un,	Monmouth-shire.
"	Romney, St. (West-minster.)	London
"	Skinners' Bottom,	Cornwall.
"	Wem,	Shropshire.
"	Wells,	Somersetshire.
1816	Bradninch,	Devonshire.
"	Framlington,	Norfolk.
"	Loughton,	Essex.
"	Oldham,	Lancashire.
"	Quainton,	Buckinghamshire.
"	Toddington,	Bedfordshire.
"	Uckfield,	Sussex.
"	Wadhurst,	"
1817	Ashley,	Hampshire.
"	Barstaple,	Devonshire.
"	Beaulieu,	Hampshire.
"	Boddict,	Oxfordshire.
"	Camps, (Castle,)	Cambridge-shire.
"	Cherterfield,	Derbyshire.
"	Crediton,	Devonshire.

Date.	Name.	County.
A.D.		
1817	Chelsea, (Parawise W.)	Middlesex.
"	Frome, 3d,	Somersetshire.
"	Glasgoe,	Monmouthshire.
"	Hackleton,	Northamptonshire
"	Henrietta-street,	London.
"	Humanby,	Yorkshire.
"	Inskip,	Lancashire.
"	Ledlade,	Gloucestershire.
"	Madley,	Herefordshire.
"	Minsterley and Snailbeach,	Shropshire.
"	Newport,	Monmouthshire.
"	Newcastle, 2d,	Northumberland.
"	Stadbrook,	Norfolk.
"	Withington,	Herefordshire.
1818	Argred,	Monmouthshire.
"	Brayford,	Monmouthshire.
"	Boston, 2d,	Lincolnshire.
"	Culstock,	Cornwall.
"	Chepstow,	Monmouthshire.
"	Early in Craven,	Yorkshire.
"	Exeter, 2d,	Devonshire.
"	Ecton,	Northamptonshire.
"	Hanslope,	Buckinghamshire.
"	Hampstead,	Middlesex.
"	Ragland,	Monmouthshire.
"	South Shields, 1st,	Durham.
"	Somersham,	Huntingdonshire
"	Stoke, (Newington,)	Middlesex.
"	Soho, Oxford-street,	London.
"	Sutton, (Ashfield, 1st,)	Nottinghamshire.
"	Torporley,	Cheshire.
"	Walsham le Willows,	Suffolk
"	Worksworth,	Derbyshire.
1819	Avering,	Gloucestershire.
"	Brentford, (Old,)	Middlesex.
"	Chattiers, 2d,	Cambridgeshire
"	Caerwent,	Monmouthshire.
"	Fleckrey,	Lincolnshire.
"	Greenford,	Middlesex.
"	Highbridge,	Somersetshire.
"	Lineholm,	Yorkshire.
"	Magor,	Monmouthshire.

Date.	Name.	County.
A.D.		
1819	Mansfield,	Nottinghamshire.
"	Melham,	Yorkshire.
"	Monmouth,	Monmouthshire.
"	Nottingham, 2d,	Nottinghamshire.
"	Norton, (St. Philip's,)	Somersetshire.
"	Oakington,	Cambridgeshire.
"	Penrhos,	Monmouthshire.
"	Ravensthorpe,	Northamtonshire.
"	Ross,	Herefordshire.
"	Rolaw,	Shropshire.
"	Tenbury,	Herefordshire.
"	Whithall Heath,	Worcestershire.
1820	Uley,	Gloucestershire.
"	Welchampton,	Shropshire.
"	Appleby,	Leicestershire.
"	Alfred Place, Kent Road,	London.
"	Barton,	Bedfordshire.
"	Bath, 3d,	Somersetshire.
"	Billensden,	Leicestershire.
"	Blockley,	Worcestershire.
"	Chesham, 2d,	Buckinghamshire.
"	Crewkerne,	Somersetshire.
"	Donington Wood,	Shropshire.
"	Foulsham,	Norfolk.
"	Grampound,	Cornwall.
"	Hanley,	Staffordshire.
"	Homerton Row,	London.
"	Little Leigh,	Cheshire.
"	Liverpool, 3d,	Lancashire.
"	Limpley Stroke,	Wiltshire.
"	Maidstone, 2d,	Kent.
"	Napton,	Warwickshire.
"	Netherton,	"
"	Norwich, 3d,	Norfolk.
"	Northampton, 2d,	Nothamptonshire.
"	Peter Church,	Herefordshire.
"	Thornhill,	Yorkshire.
1821	Bacup,	Lancashire.
"	Bideford,	Devonshire.
"	Chapeford,	Yorkshire.
"	Haworth, 2d,	"
"	Heckington,	Lincolnshire.

Date	Name.	County.
A.D.		
1821	Lambeth, (Gray's W.)	Surrey.
"	Manchester, 5th,	Lancashire.
"	Slack Lane,	Yorkshire.
"	Shilton,	Leicestershire.
"	Teignmouth,	Devonshire.
"	Towbridge, 2d,	Wiltshire.
1822	Aldwinckle,	Northampton-
"	Blacton,	Norfolk. [shire.
"	Chalgrove,	Oxfordshire.
"	Crendon, (Long,)	Buckinghamshire.
"	Creak, (South,)	Norfolk.
"	Crigglestone,	Yorkshire.
"	Dover,	Kent.
"	Kenilworth,	Warwickshire.
"	Kingsthorpe,	Northampton-
"	Kilham,	Yorkshire. [shire.
"	Lincoln, 2d,	Lincolnshire.
"	Osset Common,	Yorkshire.
"	Suaffham,	Norfolk.
"	Sutton on Trent,	Nottinghamshire
"	Uttoxeter,	Staffordshire.
"	Winstone,	Gloucestershire.
"	Winchester,	Hampshire.
"	Woodford,	Northamptonshire.
1823	Amersham, 2d,	Buckingham-
"	Belper, 2d,	Derbyshire. [shire
"	Bourton on Trent,	Stafford-
"	Chamberwell,	Surrey. [shire.
"	Cotesby,	Norfolk.
"	Coventry, 2d,	Warwickshire.
"	Dunmow,	Essex.
"	Henley on Thames,	Oxfordshire.
"	Leicester, 5th,	Leicestershire.
"	Macclesfield,	Cheshire.
"	Magdalene,	Lincolnshire.
"	Norwich, 4th,	Norfolk.
"	Maria-la-bonne, (Portsea,)	Hampshire.
"	Rowley Regis,	Staffordshire.
"	South Shields, 2d,	Durham.
"	Lyston, Queensboro',	Warwick- [shire.

Date.	Name.	County.
A.D.		
1823	Warden-st., Soho,	London.
"	Waldringfield,	Suffolk.
"	Whittlesea,	Whittlesea.
1824	Andover,	Hampshire.
"	Brabourne, (Lees,)	Kent.
"	Bardwell,	Suffolk.
"	Bardwell, 2d,	Yorkshire.
"	Bradford, 2d,	"
"	Beaulah,	Monmouthshire.
"	Brington,	Northamptonshire.
"	Bristol, 4th, (Welsh,)	Somersetshire.
"	Brighton, 2d,	Sussex.
"	Chatham, 2d,	Kent.
"	Chelsea, West-bar-street,	Middlesex.
"	Corsham,	Wiltshire.
"	Earle, (Soham,)	Suffolk.
"	Headon,	Yorkshire. [shire.
"	Kettering, 2d,	Northampton-
"	Leicester, 4th,	Leicestershire.
"	Matton,	Yorkshire.
"	Montacute,	Somersetshire.
"	Oxford, 2d,	Oxfordshire.
"	Perriton,	Somersetshire.
"	Rowborough,	"
"	Stroud,	Gloucestershire.
"	Storham,	Suffolk.
"	Tipton,	Warwickshire.
1825	Achlench,	Worcestershire.
"	Blaenason,	Monmouthshire.
"	Blisworth,	Northamptonshire.
"	Canterbury,	Kent. [shire.
"	Coleman's Green,	Hertford-
"	Trimsby,	Lincolnshire.
"	Hatton, (East,)	"
"	Ickford,	Buckinghamshire.
"	Liverpool, 4th,	Lancashire.
"	Milton,	Northamptonshire.
"	Mirfield,	Yorkshire.
"	Preston,	Lancashire.
"	Pin Mill,	Suffolk.
"	Staines,	Middlesex.
"	Shelford,	Cambridgeshire.
"	Westbury,	Wiltshire.
"	Woodchester,	Gloucestershire.

Date.	Name.	County.
A. D.		
1826	Ashburne,	Derbyshire.
"	Berwick,	Wiltshire.
"	Boxmoor,	Hertfordshire.
"	Corton,	Wiltshire.
"	Gravesend,	Kent.
"	Gainsborough,	Lincolnshire.
"	Goitre,	Monmouthshire.
"	Hadlow,	Kent.
"	Heaton,	Yorkshire.
"	Masham,	"
"	Mersham,	Norfolk.
"	Wigan, 2d,	Lancashire.
1827	Alperton,	Middlesex.
"	Burnley,	Lancashire.
"	Cubeley,	Gloucestershire.
"	Folly Cross,	Devonshire.
"	Peny-y-cae,	Monmouthshire.
"	Stratford-upon-Avon,	Warwickshire.
"	Sopley,	Hampshire.
"	Stockwell,	Surrey.
"	West Drayton,	Middlesex.
"	Yarcombe,	Devonshire.
1828	Addlestone,	Surrey.
"	Anmore,	Hampshire.
"	Clayton,	Yorkshire.
"	Curry, (North) Shoreditch,	Somersetshire.
"	Downburn Common,	Hampshire
"	Landbeach,	Cambridgsehire.
"	Langley,	Essex.

Date.	Name.	County.
A.D.		
1828	Rumbe in Ressendale,	Lancashire.
"	Tedbury,	Herefordshire.
"	Pontsbury,	Shropshire.
"	Rumney,	Monmouthshire.
"	Shrewsbury,	Shropshire.
"	Torrington, (Great,)	Devonshire.
"	Woodstock, (New,)	Oxfordshire.
1829	Chagford,	Derbyshire.
"	Cuddington,	Buckinghamshire.
"	Downham,	Cambridgeshire.
"	Freckingham,	"
"	Ipswich, 2d,	Suffolk.
"	Netherseal,	Warwickshire.
"	Northampton-street,	London.
"	Shefford,	Bedfordshire.
"	Stourbridge,	Worcestershire.
"	Sunning Hill,	Berkshire.
"	Wincanton,	Somersetshire.
1830	Aston Clinton,	Buckinghamshire.
"	Bilston,	Staffordshire.
"	Chelsea, College-st.,	Middlesex.
"	Harwick,	Essex.
"	Marazion,	Cornwall.
"	Manchester, 4th,	Lancashire.
"	Salter's Hall,	London.
"	Sidmouth,	Devonshire.
"	Tittlehall,	Norfolk.
"	Uxbridge,	Middlesex.
1831	Henley in Arden,	Warwickshire.

COUNTY CHART

OF

BAPTIST CHURCHES AND PASTORS IN ENGLAND,

FOR FORTY YEARS INCLUSIVE

OF A.D.

1790, 1811, 1823 and 1831.

Date.	County.	Churches.	Pastors.	Date.	County.	Churches.	Pastors.
A. D.				A. D.			
1790	Bedfordshire,	17	14	1790	Dorsetshire,	3	3
1811	"	18	16	1811	"	4	4
1823	"	20	20	1823	"	5	5
1830	"	22	19	1830	"	6	5
1790	Berkshire,	6	4	1790	Durham,	2	2
1811	"	9	17	1811	"	4	2
1823	"	9	9	1823	"	5	2
1830	"	12	10	1830	"	10	8
1790	Buckinghamshire,	9	9	1790	Essex,	10	9
1811	"	14	10	1811	"	16	15
1823	"	26	21	1823	"	21	18
1830	"	32	27	1830	"	27	23
1790	Cambridgeshire,	8	4	1790	Gloucestershire,	17	13
1811	"	7	4	1811	"	19	16
1823	"	20	16	1823	"	24	20
1830	"	29	22	1830	"	31	27
1790	Cheshire,	3	1	1790	Hampshire,	8	7
1811	"	1	1	1811	"	14	13
1823	"	4	4	1823	"	23	22
1830	"	7	5	1830	"	34	34
1790	Cornwall,	2	1	1790	Herefordshire,	2	2
1811	"	7	5	1811	"	3	2
1823	"	10	7	1823	"	6	6
1830	"	13	10	1830	"	11	9
1790	Cumberland,	2	2	1790	Hertfordshire,	9	9
1811	"	2	2	1811	"	8	7
1823	"	2	2	1823	"	14	12
1830	"	1	1	1830	"	16	12
1790	Derbyshire,	2	2	1790	Huntingdonshire,	3	1
1811	"	3	3	1811	"	12	9
1823	"	4	4	1823	"	13	12
1830	"	16	10	1830	"	13	12
1790	Devonshire,	11	8	1790	Kent,	16	15
1811	"	16	15	1811	"	25	24
1823	"	30	24	1823	"	33	28
1830	"	41	33	1830	"	36	31

Date.	County.	Churches.	Pastors.
1790	Lancashire,	15	11
1811	"	20	16
1823	"	30	22
1830	"	36	31
1790	Leicestershire,	7	5
1811	"	7	7
1823	"	9	8
1830	"	33	26
1790	Lincolnshire,	4	2
1811	"	8	6
1823	"	1	8
1830	"	36	25
1790	Middlesex,	3	1
1811	"	12	9
1822	"	17	13
1830	"	26	18
1790	London & Southwark,	23	16
1811	" "	27	24
1823	" "	32	33
1830	" "	38	37
1790	Monmouthshire,	6	8
1811	"	13	16
1823	"	24	28
1830	"	35	36
1790	Norfolk,	11	11
1811	"	19	17
1823	"	31	29
1830	"	38	29
1790	Northamptonshire,	19	18
1811	"	26	18
1823	"	28	24
1830	"	41	36
1790	Northumberland,	2	0
1811	"	4	4
1823	"	3	3
1830	"	4	3
1790	Nottinghamshire,	3	2
1811	"	5	5
1823	"	6	5
1730	"	15	13
1790	Oxfordshire,	5	4
1811	"	6	5
1823	"	9	8
1830	"	14	11
1790	Rutlandshire,	1	1
1811	"	1	1
1823	Rutlandshire,	1	1
1830	"	2	2
1790	Shropshire,	4	2
1811	"	7	6
1823	"	14	10
1830	"	17	14
1790	Somersetshire,	15	13
1811	"	19	18
1823	"	30	26
1830	"	41	36
1790	Staffordshire,	2	3
1811	"	5	5
1823	"	13	9
1830	"	36	14
1730	Suffolk,	2	2
1811	"	19	18
1823	"	32	26
1830	"	37	30
1790	Surrey,	2	1
1811	"	8	5
1823	"	15	10
1830	"	17	11
1790	Sussex,	8	7
1811	"	11	8
1823	"	14	8
1830	"	13	12
1790	Warwickshire,	7	6
1811	"	9	8
1823	"	16	16
1830	"	29	20
1790	Wiltshire,	13	7
1811	"	20	13
1823	"	27	23
1830	"	37	32
1790	Worcestershire,	13	9
1811	"	9	18
1823	"	13	19
1830	"	19	16
1790	Yorkshire,	28	25
1711	"	35	30
1823	"	38	38
1830	"	48	48
1790	Total in England,	316	255
1811	"	476	406
1823	"	689	594
1830	"	951	798

CHRONOLOGICAL CHART

OF

BAPTIST CONVENTIONS AND GENERAL ASSOCIATIONS

IN

AMERICA.

Date.	Name.	State.
A.D.		
1814	American Baptist Triennial Conv.,	U.S.A.
1820	South Carolina,	S. C.
1821	New-York,	N. Y.
1822	Georgia,	Geo.
"	Mississippi,	Miss.
1823	Connecticut,	Con.
"	Virginia,	Va.
"	Alabama,	Ala.
1824	Maine,	Me.
"	Massachussetts,	Mass.
1825	Vermont,	Vt.
"	Rhode Island,	R. I.
1826	New Hampshire,	N. H.
"	Ohio,	Ohio.
1827	Pennsylvania,	Pa.
A.D.		
1829	New Jersey,	N. J.
1831	Michigan,	Mgn.
1832	Kentucky,	Ky.
"	Indiana,	Ia.
1833	Tennessee,	Tenn.
"	General Convention of Western Baptists,	Cin.
1834	Illinois,	Ill.
1845	Nova Scotia, New Brunswick, and Prince Edward's,	N. S.
1845	Southern Baptist Triennial Conv.,	
1848	Arkansas,	Ark.
"	Texas,	Tex.
1849	Canada Baptist Union.	

CHRONOLOGICAL CHART

OF

BAPTIST CHURCHES IN AMERICA,

CONSTITUTED BEFORE THE REVOLUTION.

Date.	Name.	State.
A.D.		
1638	Dover,	N. H.
1639	Providence,	R. I.
1644	Newport, 1st,	"
1656	Do. 2d,	"
1663	Swansea, 1st,	Mass.
1665	Boston, 1st,	"
"	North Kingston,	R. I.
1671	Newport, 7th Day,	"
A.D.		
1680	South Kingston,	R. I.
1682	Kittery,	Me.
1683	Charleston,	S. C.
1684	Cold Spring,	Pa.
1685	Tiverton, 1st,	R. I.
1688	Middletown,	N. J.
1689	Lower Dublin,	Pa.
"	Piscataway,	N. J.

Date.	Name.	State.
A. D.		
1690	Cohansey,	N. J.
1693	Swansea, 2d,	Mass.
1698	Philadelphia, 1st,	Pa.
1701	Welsh Tract,	Del.
1705	Groton,	Con.
"	Piscataway,	N. J.
1706	Smithfield,	R. I.
"	Piscataway, 7th Day,	N. J.
1708	Hopkinton,	R. I.
1710	North Kingston,	"
1711	Great Valley,	Pa.
1712	Cape May,	N. J.
1714	Burley, Isle of Wight,	Va.
1715	Hopewell, 1st,	N. J.
"	Brandywine,	Pa.
1719	Montgomery,	"
1724	New-York, 1st,	N. Y.
1725	Scituate,	R. I.
"	Richmond,	"
"	Warwick,	"
1726	French Creek,	Pa.
"	New London,	Con.
1727	Shiloh on Chowan,	N. C.
1729	Deep Creek, Surry,	"
1730	Indian Town,	Md.
1732	Cumberland,	R. I.
"	Oak Swamp, Rehoboth,	Mass.
1734	Shiloh,	N. J.
1735	Sutton,	Mass.
1736	South Brimfield,	"
"	Stono, Charleston,	S. C.
1737	Ashley River,	"
"	Leicester,	Mass.
"	Shiloh, 2d,	N. J.
"	Cohansey,	"
1738	Welsh Neck,	S. C.
"	Stonington,	Con.
1739	North River,	Va.
"	Southington and Farmington,	Con.
1740	West Springfield,	"
1742	Kingwood,	N. J.
"	Chesnut Ridge,	Md.
"	Fishkill,	N. Y.
"	Kehukee,	N. C.
1743	Boston, 2d,	Mass.
A.D.		
1743	East Greenwich,	R. I.
"	Opecon,	Va.
"	Colchester, 1st,	Con.
"	Waterford,	"
"	North Stonington, 1st,	"
1745	Euhaw,	S. C.
"	Hightstown,	N. J.
"	New Salem,	Va.
1746	Southampton,	Pa.
1747	Scotch Plains,	N. J.
"	King-street,	Con.
"	Horseneck,	"
"	Farmington,	"
1748	Oyster Bay,	N. Y.
1749	Sturbridge,	Mass.
1750	Bellingham,	"
"	Exeter,	R. I.
"	Westerly, 1st,	"
"	Killingly,	Con.
"	Thompson,	"
"	Mountville,	"
"	Sandy Run,	N. C.
"	Shiloh,	"
1751	North East,	N. Y.
"	Stratfield,	Con.
1752	Lyme,	"
"	Morristown,	N. J.
"	Coventry,	R. I.
1753	Schooley's Mountain,	N. Y.
"	Rehoboth,	Mass.
1754	Konoloway,	Pa.
"	New Britain.	"
"	Harford,	Md.
1755	Axol,	Va.
"	Ready Creek,	N. C.
"	Sandy Creek,	"
"	Kehukee,	"
"	Fishing Creek,	"
"	Pipe Creek,	S. C.
"	Meriden,	Con.
"	Newtown,	N. H.
"	Saybrook,	Con.
"	Salem,	N. J.
1756	Ketockton,	Va.
"	Smith's,	"
"	Toisnot,	N. C.

Date.	Name.	State.
A. D.		
1756	Bull Tail,	N. C.
"	Lynville,	Va.
"	Newport,	R. I.
"	Middleborough, 1st,	Mass.
"	Wantage, 1st,	N. J.
1757	Dover,	N. Y.
"	Falls Tar River,	N. C.
"	Camden,	"
"	Middleborough, 2d,	Mass.
"	West Harwich,	"
1758	Sandy Creek,	N. C.
"	Jersey Settlement,	"
"	Red Banks,	"
"	Mill Creek, 1st,	Va.
1759	Coosawhatchie,	S. C.
"	Stamford,	N. Y.
"	Cohary,	N. C.
1760	Saybrook,	Con.
"	Abbot's Creek,	Va.
"	Forks Little River,	N. C.
1761	Ashfield, 1st,	Mass.
"	Middleborough, 3d,	"
"	Taunton,	"
"	Pittsgrove,	"
"	Dividing, Creek,	N. J.
1762	Broad Run,	Va.
"	Grassy Creek,	N. C.
"	Charlton,	Mass.
"	Dividing Creek,	N. J.
"	New-York, 7th Day,	N. Y.
"	Stillwater,	"
"	Rehoboth, 2d,	Con.
1763	Sackville,	N. B.
"	Haverhill,	Mass.
1764	Berwick,	Me.
"	Cranston,	R. I.
"	Newport, 3d,	"
"	Warren,	"
"	Pemberton,	N. Y.
"	New Mills,	N. J.
1765	Congaree,	S. C.
"	Upper Fair Forest,	"
"	Grassy Creek,	N. C.
"	Haverhill, 1st,	Mass.
"	Martha's Vineyard,	"
"	Montague and Leverett,	"

Date.	Name.	State.
A. D.		
1765	New Valley,	Va.
"	North Stonington, 2d,	Con.
"	Groton,	"
1766	Ketockton,	Va.
"	Chappawamsick,	"
"	Upper Freehold,	N. J.
"	Woodstock, 1st,	Con.
"	Warwick,	N. Y.
"	Scituate,	R. I.
1767	Clinch River,	Tenn.
"	Glade Hollow,	"
"	Craig's	Va.
"	Goose Creek,	"
"	Mount Bethel,	N. J.
"	New London,	Con.
1768	Madbury,	N. H.
"	Little River,	Va.
"	Weares,	"
"	Wilbraham,	Mass.
"	Hardwick,	"
"	Berwick, 1st,	N. H.
"	Enoree,	S. C.
"	Shaftesbury,	Con.
"	Shaftesbury,	Vt.
1769	Attleborough,	Mass.
"	Cheshire, 1st,	"
"	Wrentham,	"
"	Waller's,	Va.
"	Blue Run,	"
"	Little River,	"
"	Lower Spotsylvania,	"
"	Lyon's Farm,	N. J.
"	Suffield,	Con.
1770	Brentwood,	N. H.
"	Bethel, New-York City	N. Y.
"	Chesterfield,	N. H.
"	Hinsdale,	"
"	Richmond,	"
"	Manahawkin,	N. J.
"	Mill Creek, 2d,	Va.
"	South River,	"
"	Mine Creek,	S. C.
"	Bush River,	"
"	Stephen's Creek,	"
"	Uniontown,	Pa.
"	Vincent,	"

Date.	Name.	State.
A. D.		
1770	Westerly, 2d,	R. I.
1771	Saluda,	S. C.
"	Burch River,	"
"	Little River, 1st,	"
"	Do. do. 2d,	"
"	Shanando,	Va.
"	Upper Orange,	"
"	Amherst,	"
"	Buckingham,	"
"	Bedford,	"
"	Blackwater,	"
"	Buck Marsh,	"
"	County Line,	"
"	Culpepper, in Orange,	"
"	Carter's Run,	"
"	Dover,	"
"	Dan River,	"
"	Falls Creek,	"
"	Licking Hole,	"
"	Louisa,	"
"	Meherrin,	"
"	Middle Spotsylvania,	"
"	Middle Orange,	"
"	Tuckahoe,	N. J.
"	Nottoway,	"
"	Johnston,	R. I.
"	Westmoreland,	N. H.
"	Barnstable,	Mass.
"	Wales,	"
"	Cheshire, 2d,	"
"	Lamborough,	"
"	Chelmsford,	"
"	Hopkinton,	N. H.
"	Brentwood,	"
"	Haw River,	N. C.
"	Cashie,	"
"	Goochland,	Va.
"	Pittsgrove,	N. J.
1772	Blue Stone,	Va.
"	Glebe Landing,	"
"	Thumb Run,	"
"	Lower King and Queen	"
"	Norfolk,	"
"	Dighton,	Mass.
"	Frederickstown,	N. Y.
"	Rocks,	Va.
1772	Brent Town,	Va.
"	Upper Essex,	"
"	Pittsfield,	N. Y.
"	High Hills Santee	S. C.
"	Healing Springs,	"
"	North Berwick,	Me.
"	New Salem,	Mass.
"	Kiokee,	Geo.
"	Sandbornton,	N. H.
"	Sandford,	"
"	Gilmanton,	"
1773	Appomattox,	Va.
"	Burruss',	"
"	Catawba,	"
"	Carter's Run,	"
"	Dover,	"
"	Ebenezer,	"
"	Great Bridge,	"
"	James City,	"
"	Malone's,	"
"	Reed's,	"
"	Botsford's M. .H	Geo.
"	Upper Bannister,	Va.
"	Middle Fork Saluda,	S. C.
"	Goshen,	Pa.
"	Ten-mile,	"
"	Peter's Creek,	"
"	Horton,	N. B.
"	Bertie,	N. C.
"	Fredericktown,	Md.
"	Old Seneca,	"
"	Meherrin,	N. C.
"	James' City,	Va.
"	Reed's,	"
"	Burns'	"
"	Pownal,	Con.
"	Pownal, 1st,	Vt.
"	Stamford,	Con.
"	New Savannah,	Geo.
"	Westmoreland,	N. H.
1774	Ashford, 2d,	Con.
"	Richmond,	R. I.
"	Harford,	Md.
"	Guineas,	Va.
"	North Pamunkey,	"
"	Providence,	"

Date.	Name.	State.
A. D.		
1774	Occoquon,	Va.
"	Piscataway,	"
"	Hartwood,	"
"	Upper King and Queen,	"
"	Tuckaho,	"
"	White House,	"
"	Lemproire's Creek,	"
"	Fork Union,	"
"	Hunting Creek,	"
"	Matthew's,	"
"	Upper College,	"
"	Sandy Creek,	N. C.
"	Rock Swamp,	N. C.
A. D.		
1775	Pigeon Creek,	Pa.
"	Loyal Hanna,	"
"	Turkey, Foot,	"
"	Pipe Creek,	S. C.
"	Treadaway,	"
"	Yeopin,	N. C.
"	Tabb's Creek,	"
"	Stonington borough,	Con.
"	Suffield,	"
"	Upper College,	Va.
"	Exol,	"
"	Matthews,	"

A CHRONOLOGICAL CHART

OF

BAPTIST CHURCHES IN AMERICA:

CONSTITUTED DURING THE REVOLUTIONARY WAR.

Date.	Name.	State.
A. D.		
1776	Chickahominy,	Va.
"	Back Lick	"
"	Charles City,	"
"	Reedy Creek,	"
"	Occoquon,	"
"	Licking Hole,	"
"	Gapway,	S. C.
"	Upper Lynch's Creek,	"
"	Upper F. T. Creek,	"
"	Sandy River,	"
"	Flat Swamp,	N. C.
"	Rocky River, (Anson)	N. C.
"	Medfield,	Mass.
"	Harvard,	"
"	Scituate,	R. I.
"	Foster,	"
"	Upper Freehold,	N. J.
"	Cornwallis,	N. S.
"	Red Stone,	Pa.
A. D.		
1776	Hampton,	Con.
"	Killingly,	"
"	Ashford, 3d,	"
1777	Grafton,	Va.
"	Black Creek,	"
"	Tussekiah,	"
"	Tommahawk,	"
"	Lunie's Creek,	"
"	Scarrot's,	"
"	Little River Creek,	Geo.
"	Upper Duncan's Creek,	S. C.
"	Edisto,	"
"	Buffalo,	N. C.
"	Forks of Yough,	Pa.
"	Forks of Cheat,	"
"	Wolf Island,	N. C.
"	Abbot's Creek,	"
"	Flat River,	"
"	Little Brier Creek,	Geo.

Date.	Name.	State.
A. D.		
1778	Moratico,	Va.
"	Skinquarter,	"
"	F. T.	"
"	Wilderness,	"
"	South Kingston,	R. I.
"	Gloucester,	"
"	Ebenezer,	S. C.
"	Massaponax,	Va.
"	Deep Creek,	S. C.
"	Lockwood's Folly,	N. C.
"	Deep Creek,	"
"	Newport,	"
"	Green River,	"
"	Marlow,	N. H.
"	Canaan, 1st,	N. Y.
"	Galway,	"
"	Cambridge,	"
"	Yarmouth,	N. B.
"	Tucker's Swamp,	Va.
"	Musterfield,	"
"	Massongo,	"
"	Western Branch,	"
"	Canaan, 1st,	N. Y.
1779	Chatham & Haddam,	Con.
"	Buck Creek,	S. C.
"	Roaring River,	N. C.
"	Great 9 Partners,	N. Y.
1780	Columbia, Barnwell,	S. C.
"	Catawba,	Va.
"	Bethel,	"
"	Richmond, 1st,	"
"	Sandford,	Me.
"	Leyden,	Mass.
"	Shutesbury,	"
"	Newtown,	"
"	Chesterfield,	"
"	Tisbury, Martha's Vineyard,	"
"	Sloughton,	"
"	Randolph,	"
"	Holmes' Hole,	"
"	Colraine, 1st,	"
"	New Shoreham,	R. I.
"	West Greenwich,	"
"	North Kingston,	"
"	Block Island,	"

Date.	Name.	State.
A. D.		
1780	Willington,	R. I.
"	Litchfield,	Con.
"	Burlington,	"
"	Colchester,	"
"	Wolcott and Bristol,	"
"	Salisbury,	Md.
"	Broad Creek,	"
"	Wallingford,	Vt.
"	Guilford, 1st,	"
"	Shaftesbury, 2d,	"
"	Guilford,	N. H.
"	Wells, 1st,	"
"	Newport and Croydon,	"
"	Rumney,	"
"	Canterbury,	"
"	London,	"
"	Chichester,	"
"	Meredith,	"
"	Mouth Uhary,	N. C.
"	Cowenjock,	"
"	London Tract,	Del.
"	Sandbornton,	"
"	Fishkill,	N. Y.
"	Berlin,	"
"	Buffalo Ridge, 2d,	Tenn.
1781	Sailor Creek,	Va.
"	Timber Ridge,	"
"	Durban's Creek,	S. C.
"	Greenbrier,	"
"	Hilltown,	Pa.
"	Nomini,	"
"	Tiverton, 2d,	R. I.
"	Ballard's Bridge,	N. C.
"	River Creek,	"
"	Woburn,	Mass.
"	Fall River,	"
"	Wendell,	"
"	Adams,	"
"	Lanesboro,	"
"	Pittsfield,	"
"	Sandisfield,	"
"	Ashford,	"
"	West Bridge,	"
"	Harwich,	"
"	Manchester,	Vt.
"	Cow Marsh,	Del.

Date.	Name.	State.
A. D.		
1781	Duck Creek or Bryn-zion,	Del.
"	Fowling Creek,	Md.
"	Cedar Creek,	Ky.
"	Severn's Valley,	"
"	Canaan,	N. H.
"	Shapleigh,	"
"	Red Creek, Aberleen,	Geo.
"	Nolyn,	Ky.
1782	County Line,	Va.
"	Fox Creek,	"
"	North Fork,	"
"	Buck Lick,	"
"	Vienna, Dorchester,	Md.
"	Cheraw Hills,	S. C.
"	Gravelly Branch, Sussex,	Del.
"	Beauty Spot,	N. C.
"	Bill's Creek,	"
"	Bowdoinham, 1st,	Me.
"	Fishing Creek,	Geo.
"	Wells,	"
"	Sutton, 2d,	Mass.
"	Meredith,	N. H.
"	Rumney,	"
"	Sutton,	"
"	Lyman,	"
"	Weare, 1st,	"
"	Temple,	"
"	Templeton,	Mass.
"	Quidnesset,	R. I.
"	North Kingston,	"
"	Fishing Creek, 2d,	Geo.
"	Guilford, (United)	Vt.
"	Middletown,	"
"	Ira,	"

Date.	Name.	State.
A. D.		
1782	Bridgewater,	Vt.
"	Poultney,	"
"	Westminster, Windham county,	"
"	Fishkill,	N. Y.
"	Pottskill,	"
"	Battenkill,	"
"	Cedar Fork,	Ky.
"	Severn's Valley,	"
"	Onslow,	N. B.
1783	Childry,	Va.
"	North Fork, Holston,	Tenn.
"	Hungo's,	Va.
"	South River,	"
"	Happy Creek,	"
"	Indian Creek,	"
"	Swift Creek,	S. C.
"	Dummerston,	Vt.
"	Corinth and Vershire,	Vt.
"	Pittsford, Rutland,	"
"	Athens, Windham,	"
"	Mispillion,	Del.
"	Indian River, (Sussex,)	"
"	Cheigia,	Geo.
"	Cherokee,	Tenn.
"	Canaan, Grafton,	N. H.
"	Gilbert's Creek,	Ky.
"	Mortemuskeet,	N. C.
"	Black Creek,	"
"	County Line,	"
"	Chatham, Middlesex,	Con.
"	Granville, Washington,	N.Y.
"	Lower Southfield, Northampton,	Pa.

CRONOLOGICAL CHART

OF

BAPTIST CHURCHES IN AMERICA,

CONSTITUTED SUBSEQUENTLY TO THE REVOLUTION,

AFTER A. D. 1783 AND BEFORE A. D. 1789,

UP TO WASHINGTON'S INAUGURATION AS PRESIDENT.

Date.	Church.	County.	State.
A. D.			
1784	Edgecombe, Woolwich,	Georgetown,	Mass.
"	Little River,	Cumberland,	"
"	Harpswell,	Cumberland,	"
"	Westfield,	Hampshire,	"
"	Bowdoinham,	Lincoln,	"
"	Sterling,	"	"
"	Colchester, 2d,	New London,	Con.
"	Stonington, 4th,	"	"
"	Halifax,	Bennington,	Vt.
"	Clarendon,	Rutland,	"
"	Royalton,	Windsor,	"
"	Fishkills, 2d,	Dutchess,	N. Y.
"	Pittstown,	Rensellaer,	"
"	Stephentown,	"	"
"	Brookfield,	Ulster,	"
"	York Town,	Westchester	"
"	Mount Moriah,	Fayette,	Pa.
"	Duck Creek, or Bryn-zion,	Kent,	Del.
"	Baltimore,	Baltimore,	Md.
"	Tomahawk,	Chesterfield,	Va.
"	Blackwater Creek,	Norfolk,	"
"	Eastern Shore, Princess Ann,		"
"	Piney Branch,	Spotsylvania,	"
"	Baregrass,	Jefferson,	Ky.
"	Goose Creek,	Craven,	N. C.
"	Swift Creek,	"	"
"	Turkey Creek on Saluda River,	Abbeville	S. C.
1784	Redbanks Creek,	Edgefield,	S. C.
"	Upper Fork, Lynch's Creek, or Flat Creek,	Lancaster,	"
"	Paget's Creek, or Pacolet River,	Union,	"
"	Greenwood,	Wilks,	Geo.
1785	How-Rowley,	Sussex,	Mass.
"	Russel,	Hampshire	"
"	Bridgewater,	Plymouth,	"
"	Dublin,	Cheshire,	N. H.
"	Westmoreland,	"	"
"	Grafton,	Grafton,	"
"	Mason,	Hillsboro,	"
"	Danbury,	Fairfield,	Con.
"	Poultney,	Rutland,	Vt.
"	Mapletown,	Rensellaer,	N. Y.
"	Little Hoosick, or Stephentown,	Rensellaer,	"
"	New Galloway,	Saragota,	"
"	Newburgh,	Ulster,	"
"	Jacob's Town,	Burlington,	N. J.
"	Washington,	New Castle,	Del.
"	Mossing Ford,	Charlotte,	Va.
"	Sandy Creek,	"	"
"	William's,	Goochland,	"
"	Miller's Ferry,	Halifax,	"
"	Meadow Creek,	Montgomery,	"

Date.	Church.	County.	State.
A. D.			
1785	Long Branch,	Loudon,	Va.
"	Shoulder's Hill,	Nansemond,	"
"	Black Walnut,	Orange,	"
"	South Quay,	Southampton,	"
"	Head of Boon's Creek,	Fayette,	Ky.
"	Tate's Creek,	Madison,	"
"	Washington,	Mason,	"
"	Cox's Creek,	Nelson,	"
"	Pottinger's Creek,	"	"
"	Great Crossing,	Scott,	"
"	Clear Creek,	(unknown)	"
"	Bent Creek,	Jefferson,	Tenn.
"	Pee Dee River,	Anson,	N. C.
"	Cahawba River,	Burke and Lincoln,	"
"	Scuppernong River,	Tyrrel,	"
"	Roaring River, So Fork,	Wilks,	"
"	Wassamasaw,	Charleston,	S. C.
"	Jamey's Creek,	Spartanburgh,	"
"	Philip's Mills,	Wilks,	Geo.
"	Whalley's Mills,	"	"
1786	Freetown, 2d,	Bristol,	Mass.
"	Bristol,	Lincoln,	"
"	Deerfield,	Hampshire,	"
"	Wintonbury,	Hartford,	Con.
"	Warren,	Litchfield,	"
"	New London,	New London,	"
"	Montville, 2d,	"	"
"	Preston & Canterbury,	New London,	"
"	Stafford,	Tolland,	"
"	Leicester,	Addison,	Vt.
"	Putney,	Windham,	"
"	Staten-Island,	Richmond,	N. Y.
"	Stephentown,	Rensellaer,	"
"	New Shawangunk,	Ulster,	"
1786	Bedford,	Westchester,	N. Y.
"	North Castle	"	"
"	Canoe Brook,	Essex,	N. J.
"	Mansfield,	Sussex,	"
"	Pittstown,	Luzerne,	Pa.
"	Queen Anne,	Queen Anne,	Md.
"	Lingoteague,	Accomack,	Va
"	Catawba Creek,	Bottetourt,	"
"	Union Meeting,	Buckingham,	"
"	Crooked Run,	Hampshire	"
"	Lost River,	Hardy,	"
"	Mount Pleasant,	Monongahela,	"
"	Pricket's Creek,	"	"
"	Little Sandy Creek,	on Dan River, Pittsylvania,	"
"	Black Creek,	Southampton,	"
"	Craig's Old M. House,	Spotsylvania,	"
"	Boone's Creek,	Fayette,	Ky.
"	Bryan's	"	"
"	Town Fork,	"	"
"	Forks Dick's River,	Lincoln,	"
"	Tate's Creek, 2d,	Madison,	"
"	Flat Creek,	Jefferson,	Tenn.
"	French Broad,	"	"
"	Upper Ford French Broad,	Jefferson,	"
"	Bear Creek,	Chatham,	N. C.
"	Cross Roads,	Guilford,	"
"	Knob's Crook,	Pasquotank,	"
"	Rocky River,	Abbeville,	S. C.
"	Buffaloe Creek,	"	"
"	Black Swamp,	Lincoln,	"
"	Lower Duncan's Creek,	Newbury,	"
"	Cedar Spring,	Spartanburg,	"

Date.	Church.	County.	State.
A. D.			
1786	Buck Head,	Burke,	Geo.
"	Hebron,	Elbert,	"
"	Brier Creek, Upper Iron Works,	Wilks,	"
"	Long Creek, Ogeechee River,	Wilks,	"
1787	Gouldsbury,	Hancock,	Mass.
"	Number Four, Washington,		"
"	Hopkinton,	Hillsboro,	N. H.
"	Wallingford, New Haven,		Con.
"	Orwell,	Addison,	Vt.
"	Hubbardston,	Rutland,	"
"	Hillsdale,	Columbia,	N. Y.
"	Amenia Town,	Dutchess	"
"	Fountain Creek, Brunswick,		Va.
"	Thornton's River, Culpeper,		"
"	Culbanks on Nolloway River, Dinwiddie,		"
"	Millstone,	Halifax,	"
"	Leatherwood Creek, Henry,		"
"	Mountain Creek, Prince Edward,		"
"	Glude-Hollow, Rockingham,		"
"	Walter Creek,	"	"
"	High Hills, Nottoway River,	Sussex,	"
"	Seecock Creek,	"	"
"	Cooper's Run,	Bourbon,	Ky.
"	Boon's Creek, 2d,	Fayette	"
"	Hanging Fork, Dick's River,	Lincoln,	"
"	Lick Creek,	Nelson,	"
"	Brashar's Creek,	Shelby,	"
"	Cove Creek,	Green,	Tenn.
"	Big Creek,	Hawkins,	"
"	Buffalo Ridge, Washington,		"
"	Stony Creek,	Cumberland,	N. C.

Date.	Church.	County.	State.
A. D.			
1787	Powel's Point, Currituck,		N. C.
"	Little River,	Montgomery	"
"	Skewarkey Creek, Martin,		"
"	Rock River, P. D. R.	"	"
"	Little Riner,	Montgomery,	"
"	Head Enoree River, Greenville,		S. C.
"	Pacolet River,	Union,	"
"	Rock Creek, (Upper) Burke,		Geo.
"	Van's Creek,	Elbert,	"
"	Powel's Creek,	Greene,	"
"	Ebenezer,	Wilkes,	"
1788	Bullock's Gr.	Berkshire,	Mass.
"	Cheshire,	"	"
"	Sanderfield, 2d,	"	"
"	Plainfield, 2d,	Hampshire	"
"	Conway,	"	"
"	Canaan,	Hancock,	"
"	Bowdoin, 1st,	Lincoln,	"
"	Thomaston,	"	"
"	Marshfield,	Plymouth,	"
"	Pippin,	Washington,	"
"	Landaff,	Grafton,	"
"	Providence, (colored) Bahama Island		B. T.
"	New London,	Hillsboro,	N. H.
"	Newport, 4th,	Newport,	R. I.
"	New Shoreham, 3d, Washington,		"
"	North Providence, Providence,		"
"	Hopkinton,	Washington,	"
"	Torrington,	Litchfield,	Con.
"	Saybrook, 2d,	Middlesex,	"
"	Brandon,	Addison,	Vt.
"	Shaftesbury, 4th, Bennington,		"
"	Reading,	Windsor,	"
"	Great Nine Partners, Dutchess,		N. Y.
"	Peekskill,	"	"
"	Kinderhook,	Rensellaer,	"
"	Hartford,	Washington,	"

Date.	Church.	County.	State.
A. D.			
1788	Pretty's Creek, Albemarle,		Va.
"	Whiteside's Creek,	"	"
"	Angola Creek, Cumberland,		"
"	Clarksborough, Harrison,		"
"	Mount Zion,	"	"
"	Head Birch's Creek, Pittsylvania,		"
"	Liberty, Prince Edward		"
"	White House, Shenandoah,		"
"	Meherrin, Southampton,		"
"	Huston's Creek, Bourbon,		Ky.
"	Head Salt River, Mercer,		"
"	Buck Run, Woodford,		"
"	Fork Elkhorn Creek, (unknown,)		"
"	Saddletree Swamp, Robeson,		N. C.
"	Timber Ridge, Rowan,		"
"	Sandy Run, Rutherford,		"
"	Cheraw Hill, Chester,		S. C.
"	Rocky Creek on Catawba, Fairfield,		"
"	Upper Dunan's Creek, Lawrence,		"
"	Muddy Creek, Marlboro,		"
"	Big Creek on Saluda, Pendleton,		"
"	Bark Camp,	Burke,	Geo.
"	Macleen Creek,	"	"
"	Sweetwater, Creek;	"	"
"	Providence,	"	"
"	Clark's Station,	Wilks,	"
"	Cloud's Creek,	"	"
"	Dove's	"	"
"	Hutton's	"	"
"	Indian	"	"
"	Millstone,	"	"
"	Soap,	"	"
"	William's Creek,	"	"
"	Savannah, (colored) Chatham,		"

Date.	Church.	County.	State.
A. D.			
Period of Washington's Administration, inclusive of A.D. 1789 to 1796.			
1789	Barrington, Gr.,		Mass.
"	Bernardston,	Hampshire	"
"	Buckland.	"	"
"	Colrain, 2d,	Hampshire,	"
"	Danville,	"	"
"	Leyden,	"	"
"	West Springfield,	"	"
"	Whately,	"	"
"	Balltown, Lincoln,		"
"	Weston, Middlesex,		"
"	Brunswick, Cumberland,		"
"	Rehoboth, 6th, Bristol,		"
"	Ridgefield, Fairfield,		Con.
"	Hartford, Hartford,		"
"	" 5 Mile,	"	"
"	Canaan, Litchfield,		"
"	Watertown,	"	"
"	Pownal, 1st, Bennington		Vt.
"	Rockingham, Windham,		"
"	Hartford,	"	"
"	Bethel, Albany,		N. Y
"	Coeyman's Patent, Albany,		"
"	Rensellaerwick, Albany		"
"	Dwain's Bush, Montgomery,		"
"	Warren's Bush,	"	"
"	Oyster Bay, Queens,		"
"	New Bethlehem, Rensellaer,		"
"	Petersburgh, Rensellaer,		"
"	Kingsbury, Washington,		"
"	Cross River, West Chester,		"
"	Cohansey, Cumberland,		N. J
"	Marcus Hook, Delaware,		Pa.
"	Falls Township, Philadelphia,		"
"	Lower Dublin, Philadelphia,		"
"	Roxbury, Philadelphia,		"
"	Forks Yohogany River, Westmoreland,		"
"	Hanover, King George,		Va.
"	Polecat Creek, Halifax,		"

Date.	Church.	County.	State.
A. D.			
1789	Snow Creek and Pigeon River, 2d, Franklin,		Va.
"	Staunton River and Blackwater, Franklin,		"
"	Terrible Creek,	Halifax,	"
"	Mount Tabor,	Monongalia,	"
"	Greesy Creek,	Montgomery,	"
"	Walker's Creek,	"	"
"	Portsmouth,	New Kent,	"
"	Mill Creek,	Patrick,	"
"	Mohawk Creek,	Pittsylvania,	"
"	Wisdom's Creek,	"	"
"	White Oak,	Stafford,	"
"	Yeocomaco Creek,	Westmoreland,	"
"	Jessamin Creek,	Fayette,	Ky.
"	Hardin's Creek,	Nelson,	"
"	Rolling Fork,	"	"
"	Cedar Creek,	Hawkins,	Tenn.
"	Stock Creek,	Holston,	"

Date.	Church.	County.	State.
A. D.			
1789	Pigeon River,	Holston, (now Sevier,)	Tenn.
"	Wickicoan Creek,	Bertie,	N.C.
"	Hadnot's Creek,	Cateret,	"
"	Tar River,	Granville,	"
"	Grassy Nob,	Iredell,	"
"	Mountain Creek,	Rutherford,	"
"	Norhunty Swamp,	Wayne	"
"	Fish's River,	Wilks,	"
"	Fork Lynch's Creek, 2d,	Chester,	S. C.
"	Rock Creek,	Fairfield,	"
"	Horse Creek on Reedy River,	Greenville,	"
"	Main Saluda River,	Greenville,	"
"	Big Branch Enoree,	Laurens,	"
"	Buck Swamp,	Liberty,	"
"	Little Saltketcher,	Orange	"
"	Rocky Creek, Lower,	Burke,	Geo.
"	Brushy Creek,	Burke,	"
"	Tugalow River,	Franklin,	"
"	Skull Shoals,	Green,	"

EXPLANATIONS.

1. In making the foregoing TABLES, CHARTS, &c., no distinction is made between Particular, General, Regular, United, Separate, Six-principle, Seventh-day, Missionary, Anti-missionary, Associated, or Unassociated Baptist Churches; which shows the reason why, otherwise, there would seem to be a repetition of the names of the same Churches under different dates.—2. No distinction is made between extinct Churches, and those which do still retain their original organization.—3. No notice is taken by which to distinguish such Churches as are dated from the first organization, and such as date from some re-organization.—4. Nor do the Tables show the change of the names of some Churches, and their changes from one Association to another.—5. These remarks apply also to Associations.—6. In some instances, there have been changes in county lines and county names which are not noted in the Tables. Occasionally there possibly occur mistakes, errors, or repetitions, but it is believed seldom.—7. The sources whence the Tables have been made, have been Backus's folio and abridged, Semple, Callender, Morgan Edwards, Leland, Furman, Allen, Benedict's several editions, and Asplund; also Minutes, Almanacs, and Correspondence and Consultation of Church Records; also Crosby, Ivimey, Orchard, Dan Taylor, Walter Wilson, Wink's Reporter, New Baptist Miscellany, &c. &c.—all compared, and the date which seemed the better, has been adopted; always preferring Backus's for New England, Semple for Virginia, and each according to the circumstances of the case.

If any complain, let better information be communicated, with the evidence of its correctness, and the stereotype plates will be so altered for future permanent publication in our Gazetteer. Such corrections are solicited from any one who can communicate, if it be *one* new item, or correct *one* old item. We can do no more. These Tables make a moiety of materials to be remodelled for the Supplement to the Baptist Cyclopædia; and this work has been published, in part, to show the Baptists, who can furnish the materials, what we want them, without further ceremony, to send, as at once, for the Baptist Cyclopædia, and our other publications proposed in our advertisement on the following pages.

T. W. HAYNES.

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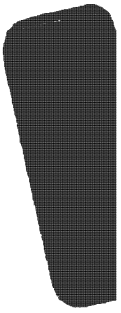

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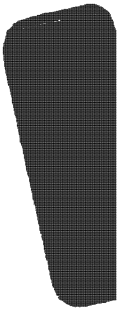

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